

**DOUBLE OPPRESSION AGAINST AFGHAN WOMEN IN A *THOUSAND*
SPLENDID SUNS BY KHALED HOSSEINI**



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CHAPTER I

INTRODUCTION

1.1 Background of the Study

Double oppression is an oppression that happens to the minorities which is caused by two different factors that contribute to each other in creating the discrimination. The double oppression initially happened to black women. Crenshaw (1989) states that black women are doubly oppressed because of their gender and race. Black women, besides being oppressed by men due to their status as a woman, they are also oppressed by white people at the same time. Apart from happening to black women, double oppression can also happen to Muslim women. Afghan women who live under the Taliban era during 1996-2001 also experienced the double oppression. Their status as a woman makes them not only oppressed by the patriarchal system, but also oppressed by a religious extremist group like the Taliban.

The treatment of Afghan women depends on who rule the city at the time, and also on their male relatives. Before the Taliban controlled Afghanistan, Afghan women were treated fairly and their rights were still acknowledged by the officials (PBS, 2007). However, this does not minimize the possibility that there are women who get discriminated by their male relatives. The oppression against Afghan women is caused by the patriarchal system. The patriarchal system has a strong influence in the country. The system puts men in a dominant position,

while the women are placed in a subordinate position (Qasim et al., 2015, p. 383). Forms of oppression that are based on patriarchal system intended to give benefits for men as the oppressor, while women as the oppressed get disadvantages. However, there are many women in patriarchal countries who are still unaware that they might be oppressed by their male relatives. They let men discriminate against them because they consider the oppression as a sign of obedience to men and it is normal to happen to them (Ada, 2012, p. 22).

The oppression against Afghan women gets worse after the Taliban movement controlled the capital city of Afghanistan, Kabul, in 1996. The Taliban regime gives disadvantages to Afghans, especially Afghan women. Their purpose of implementing the regime is to re-establish Islamic law in Afghanistan. However, the Taliban movement, as stated in *Women's Human Rights Resources* in the article entitled *Women in Afghanistan*, do not concern with Afghan women's rights.

An American writer, who was born in Afghanistan, named Khaled Hosseini wrote a novel on the theme of oppression against Afghan women. The novel entitled *A Thousand Splendid Suns* tells a story of two Afghan women from different generations, Mariam and Laila, who are trying to survive in the midst of double oppression they experienced. This novel is divided into four parts. The storyline of the novel describes the real conditions of life of Afghan women before and during the Taliban era. Khaled Hosseini (2008) states in his interview that he spoke to Afghan women when he went to Afghanistan, and he listened to

their stories about what they have gone through when the Taliban controlled the city.

This study uses four studies related to the issue of multiple oppression experienced by female characters in literary work. Choudhury (2013) carried out a study on how the double colonization puts Afghan women in subaltern position. She used the subaltern theory by Gayatri Spivak as the theory approach to focus on whether or not the acts of discrimination that Mariam and Laila experienced in the novel entitled *A Thousand Splendid Suns* silenced them.

Fard and Zarrinjooee (2014) discussed about the double oppression that happens to female characters in the novel entitled *Their Eyes Were Watching God*. Fard and Zarrinjooee (2014) argue that the female characters, Nanny and Janie, experience double oppression because they are women and they are also black. The researchers stated that throughout the novel the female characters are treated very poorly with little or no respect by white and black people.

Another previous study that discusses about double oppression in literary work is done by Tahir (2014). Tahir (2014) noted that black women are doubly oppressed in two novels entitled *The Bluest Eye* by Toni Morrison and *The Color Purple* by Alice Walker. The female characters in the novel entitled *The Bluest Eye* and *The Color Purple* experience gender oppression done by their male relatives, family and friends. They also suffer from racial oppression from white people.

Andima and Tjiramanga (2014) conducted a study that addresses the oppression that happens to women who live under the rules of the patriarchal system in third world countries. This study attempts to analyze the forms of oppression experienced by Namibian women seen from the selected narrative texts entitled *Stolen Youth* by Taati Niilenge, *My First Period*, *The Inheritance of Sofia* by Sitali-Mapenzi, et al., and *A Love Slave* by Paula Dikuto that can be found in the collection of narratives entitled *We Must Choose Life* by Elizabeth Khaxas. In analysing the forms of oppression, the study uses an African feminism theory called SIWA (Social Transformations in Africa Including Women) that is proposed by Ogundipe-Leslie.

Although all the four studies discussed that women are doubly oppressed because there is a patriarchal system applied in the country and they have different race and religion, the studies use the theory of subaltern or the victims in the studies are black women. Therefore, this study uses Five Faces of Oppression by Iris Young (1990) to analyze the forms of oppression that happen to the female characters in the novel entitled *A Thousand Splendid Suns* by Khaled Hosseini. After that, this study applies Intersectionality theory by Kimberlé Crenshaw (1989) to explain how the culture of Taliban creates the double oppression against the female characters in the novel. Intersectionality theory was originally used to analyze the double oppression that happens to black women. Now, this theory also helps to analyze the double oppression caused by factors other than race, such as ethnicity, class and religion (Lanehart, 2009, p. 3).

1.2 Research Question

How is the double oppression of the major female characters revealed in the novel *A Thousand Splendid Suns* by Khaled Hosseini?

1.3 Purpose of the Study

Based on the research question above, the purpose of this study is to reveal the forms of oppression that happen to the major female characters and also how they are doubly oppressed in the novel entitled *A Thousand Splendid Suns* by Khaled Hosseini.

1.4 Scope of the Study

This study focuses on the forms of oppression and the double oppression that happens to the major female characters in the novel. The double oppression is derived from the existing patriarchal system in Afghanistan and the regime created by the Taliban group. This study focuses on the sentences, paragraphs, narrations and dialogues indicating the oppression against women in *A Thousand Splendid Suns*.

1.5 Significance of the Study

This study helps the reader understand the causes of oppression and shows them how it happens. The result of this study helps the reader understand that there are many other types and forms of oppression that happened to women. This study can be used by students of English Language and Literature in State University of Jakarta as their reference in literary works if they are interested in women's studies.

CHAPTER II

LITERATURE REVIEW

2.1 Double Oppression

Yamato (as cited in Eweka and Ugiagbe, 2014, p. 517) states that oppression occurs when there is domination of one group that creates discrimination against the other group. Eweka and Ugiagbe (2014) recognize that oppression is done to make the dominant group get the benefits they want from the oppressed group. On the other hand, the oppression disadvantages the oppressed group because it makes them lose their rights and freedom to live in peace. The dominant consider themselves to have the power or the right to control the subordinated. As for the subordinated, they suffer from oppression because they do not have the right or authority to refuse. The subordinated may receive punishment from the oppressor if they do not obey to do what the oppressor orders them to do. One of the forms of oppression is gender oppression. It happens because there are people from a certain sex who are mistreated by the reason of their gender, and they are considered to be less important than people from another sex. Gender oppression occurs both in men and women, but this study focuses on the oppression against women.

When women are twice oppressed, then it can be called as double oppression or discrimination. Double oppression happens when women

experience inequality not only because of their gender, but also because they have different race, sexual orientation, class, ethnicity, or religion. Disability can be the factors of double oppression too.

Gender stereotypes are at the root of the gender inequality which leads to double oppression against women. Popova (2010, p. 1-2) explains gender stereotypes as labeling given to both men and women, which then determines them how to act, talk and behave. Gender stereotypes attached to women have positive value, such as women are gentle and caring, but it can give an adverse impact on women. The stereotypes make women seen as weak human beings and they become dependent on men because of it. They are considered as inferior, while men are considered as superior (Tahir, 2014, p. 2).

In patriarchal countries, the stereotypes limit the opportunities for women to develop. They are considered not able to do a “man’s work” because they are weak, emotional and they have affectionate nature. They do not need to work like men or to achieve a higher education, because they belong at home doing domestic work (Salehi-Isfahani in Paulson, 2011, p. 2). Therefore, the stereotypes attached to women are deemed to have degraded them. The stereotypes put women in subordinate position and they get inappropriate treatment from people around them, especially from men.

The intensity of the oppression experienced by women increases when there are other factors that intersects with the gendered oppression. Two or more than one of the factors contribute to each other which then leads to the double

and/or multiple oppressions against women. Double oppression against women happens to queer women, disabled women, women who live in colonized countries or former colonies, women who live in strong patriarchal countries, and minority group such as black or Muslim women who live in Western countries.

Choudhury (2013) shows that the double colonization that Mariam and Laila experienced in the novel entitled *A Thousand Splendid Suns* is derived from the existing patriarchal system in Afghanistan and the Taliban organization. The portrayal of the discrimination caused by patriarchal system can be seen when their husband, Rasheed, ordered Mariam and Laila to wear *burqa* after he married them. Rasheed also turned into a violent man when Mariam and Laila could not give him a male child. The act of discrimination against Afghan women, which is caused by the enactment of Taliban regime, can be seen when Laila did C-section without being anesthetized, because she did not give birth in the “women-only” hospital. Choudhury states that they can voice their thoughts about the oppression they experienced and they can try to stop it. However, their voices are not heard because they do not have the power or authority to do so. Afghan women would be punished if they managed to fight the oppression.

Fard and Zarrinjooee (2014) discuss about double oppression that happens to black women in the novel entitled *Their Eyes Were Watching God*. They state that the black female characters in the novel, Nanny and Janie, are oppressed either by black men and white people. They are oppressed by white people because Nanny and Janie are black and women. White people make themselves superior towards black people. They have the power to control black people and

they can do or say anything they want to black people. Nanny and Janie are also oppressed by black men because of their gender. In the novel entitled *Their Eyes Were Watching God*, both white and black men see Nanny and Janie as sexual objects to fulfill their sexual fantasy and desire. Nanny and Janie's mother, Leafy, were also raped by white men, while the black men see Janie as a sexual object by gazing at her body when she returns to her house. White people disrespect Nanny and Janie by calling them names that is not their real name. This shows that white people think that Nanny and Janie are not important because they are black, so that they can call Nanny and Janie anything they want. White people also disrespect Janie by laughing at her for being black, whereas black women disrespect her by gossiping about the return of Janie to Eatonville. In the novel, black women are seen as inferior; while black men are always seen as the one in dominate position. The men take control in their married life by telling their wives what they should do. They also do not allow their wives to voice their opinions and thoughts, because men think that their thoughts are not important.

Tahir (2014) shows that black women are doubly oppressed in two novels entitled *The Bluest Eye* by Toni Morrison and *The Color Purple* by Alice Walker. Tahir (2014) states that the double oppression against black women in the two novels is caused by the patriarchal system applied in the country and their race. The female characters in the novel entitled *The Bluest Eye* experience the oppression, such as sexual assault by the male characters and physical violence by their family and friends. While in racial oppression, black women hate people from their own race because of the beauty standards where women with white

skin are considered as beautiful. In *The Color Purple*, the forms of oppression caused by patriarchal system are the male characters sexually, physically, and verbally abused the female characters. The racial inequality in the novel can be seen from how white people use black people, especially black women, as their slave.

In Afghanistan, double oppression against women also exists. Even though the women are not oppressed because of their gender and race like black women, but they are oppressed by their gender and the culture of Taliban. Besides being oppressed by their male relatives, they also experience oppression by the religious extremist group. When Taliban took control of Kabul in 1996, they have a purpose to reinforce Islamic law in the country. Taliban promised to restore peace and security to the Afghan people by implementing their version of Sharia law. In fact, the culture of Taliban is not in accordance with the Islamic values. Islam teaches its followers to respect each other, especially to women. However, the reality is the Taliban only create misery for them, not peace as they promised. Taliban create a regime where they will give punishment in accordance with their version of rules of Islam for those who defy them. The regime makes Afghan women live a miserable life, because it contains rules that degrading them.

Afghan women are not given the right to live in peace. Afghan women have experienced oppression since they were young. In patriarchy world, women are not included in decision-making in every aspect of their life. They cannot choose a man they would marry. As stated in *Battered Women's Support Services*, Afghan women are forced to marry a man older than them that they do not know.

They are forced by their family into a marriage when they are still underage. Afghan women are used by men to make children. They would be tortured if they give birth to a daughter. Another example of oppression that happens to Afghan women is that their family will do 'honour killing' to Afghan women if they do things that shames the family. The reason the family does 'honour killing' to them is to eliminate the shame caused by the woman, though they are actually the victims of sexual violence done by men (Human Rights Council, 2014).

As stated in *Revolutionary Association of the Women of Afghanistan* (RAWA) website page, the Taliban regime deprives women of their rights. When the Taliban replaced the Mujahideen in colonizing Kabul, women are no longer having the freedom to access public spaces. Afghan women are forbid to leave their house unaccompanied by a close male relative. Women cannot attend academic activities. They cannot be treated by male doctors. The women are required to wear a *burqa* which is used for covering their entire face and body. Even though there were Afghan women who wore *burqa* long before the Taliban ruled the city, but it was not necessary for them to do it. Afghan women who violate the rules would be given a punishment from the Taliban. Same as the oppression caused by the patriarchal system, they would be punished even though they are not guilty.

In analyzing the double oppression against women, Intersectionality theory can be used as a theoretical approach. The term intersectionality theory was first proposed by Kimberlé Crenshaw in 1989 (Charleswell, 2015). In the early emergence of intersectionality, this theory is used to discuss issues about women

of color, especially black women, who are treated unfairly in the United States. Crenshaw (1989) argues that the oppression of black women is not only due to their gender, but because of their racial differences between black and white people. She also asserts that both these factors overlap and interact with each other in creating injustices against black women. The discrimination experienced by black women is worse because there are two factors that can lead to a double oppression.

Intersectionality theory developed among black feminist because Western feminist movement, most of whom are white women, does not describe the movement as it should be (Sofela, 2015). The feminist movement of this kind, which is called White feminist, is only fighting for the rights of women that are beneficial to white women, with little consideration for the rights of women of color. Sofela (2015) explains that white feminist movement has ignored issues that happen to women other than their race. Therefore, the intersectionality theory is useful to make people aware that discrimination against white women and women of color have different intensities. In addition, equality which was fought by white women does not necessarily correspond with the culture in where women of color live. Intersectionality theory also aims to fight for the rights of women of color, and support them to be free from double oppression they experienced.

After Kimberlé Crenshaw, another black feminist figure, Patricia Collins, also discusses the intersectionality theory in her study of black feminist. Collins notes that the interaction of factors such as gender, race, class, and ethnicity can

lead to multiple oppressions against women (Henriksen et al., 2014, p. 45). She refers to this intersection of the factors as the matrix of domination (Collins, 2000, p. 18). Knudsen (2006) in Lanehart (2009) states that to understand the double oppression that happens to a woman of color, the dimensions of diversity such as gender, race, ethnicity and class cannot be analyzed separately, because they do not work independently.

Although the intersectionality theory is initially used to discuss discrimination against black women, this theory can also be used to discuss the oppression that happened to women which caused by the interaction between gender, religion, sexuality, disability and nationality (Lanehart, 2009, p. 3). For instance, the theory can be applied when analyzing the double oppression against Muslim women. The theory is useful to explain that aside from being oppressed by men because of their status as women, they are also oppressed because of the misinterpretation of their religion. Perry (2013) argues that for Muslim women who live in Western countries, the form of multiple oppressions that happened to them is because there are stereotypes of Islam as a religion of terrorism, and also that Muslim women are weak and they need to be saved. As for Muslim women living in Islamic countries, they suffer from oppression because of the patriarchy system in their country and the misinterpretation of religious teachings (Khimish, 2014, p. 136).

2.2 Forms of Oppression

Young (1990) explains the discriminations that happen to every woman of color, such as Muslim women, have different levels of oppression. Therefore, Young divides oppression against women into five categories to understand the oppression that happens to them. She refers to these forms of oppression as “Five Faces of Oppression”. Five Faces of Oppression consists of exploitation, marginalization, powerlessness, cultural imperialism and violence (Young, 1990, p. 40). Young notes that exploitation is an act that exploits other groups excessively for the benefit of a certain group who has the power without considering the welfare of the oppressed group. An example of exploitation against women is when a woman has to do domestic duties after they are married to a man. They fulfill the pleasure and needs of their husband. They do not expecting anything in return other than the affection of their husband. However, their husband does not give it to them. Another example is when women produced goods and their husband sells it to the market, but it was their husband who gets the credit or earnings, not the women (Delphy in Young, 1990, p. 50).

Marginalization is a process that makes a person feels isolated or alienated, because they are different from the powerful class, which in this case the powerful class is men. The participations of women in social life are not needed (Young, 1990, p. 53). Women face marginalization in every aspect of their life. The marginalization causes women to not have equal rights to men in public facilities. In the patriarchal society, women do not need to get a higher education and this resulted in women becoming uneducated. Marginalization of women in

the work-field can be seen when they cannot use or show their ability and skills to get higher position because they would only be underestimated. The impact is that women are living in poverty. While in the family, women are not included in decision-making. Their male relatives are entitled to make rules or decisions in the family.

Young (1990) states that powerless people do not have authority or important status like the ones in power. Women are considered as secondary class, so it makes them do not have the rights and power to speak their mind or to stop the oppression that they experienced. In the example of marginalization above, it shows that women are not included in decision-making. Therefore, the marginalization of women leads to women being powerless. They have to agree to the decision their family made, even though it will degrade their rights as a woman.

Cultural imperialism is a process in which a culture embraced by the dominant group is considered to be the norm as a whole (Young, 1990, p. 59). The minority must abide by the culture and the rules constructed by the dominant class, even though the rules bring disadvantages to the minority. A form of cultural imperialism that occurs in countries like Afghanistan is a patriarchal culture. Patriarchal culture is a culture in which men have the full power and higher position than women. This culture is the reason why there are differences between male and female roles in society.

An example of the form of oppression based on Five Faces of Oppression by Iris Young can be seen in Choudhury (2013). The female characters in the novel *A Thousand Splendid Suns* are considered as the subaltern. This study focused on how the discrimination from the double colonization silenced Mariam and Laila. Their minority status makes them do not have the authority to stop the discrimination they experienced. No matter how hard they have tried to fight the injustice, their voices and actions will not be heard. This makes Mariam and Laila become powerless since their voices are silenced.

Violence against women occurs in the form of physical violence, sexual violence, psychological violence, and financial violence (Istanbul Convention in European Union, 2014). Acts of violence directed against women occur either in a public place or at home. Physical violence against women is a violence that is done by hurting women by using tools such as hands, feet, guns, and sharp objects that cause physical injury. The cause of physical violence committed by a partner is because there is still a patriarchal system, in which the male partner has a dominant position in the household. This makes the male partner has the right to punish a woman if she do not obey him. Examples of domestic physical violence that happens to women are hitting, choking, kicking, slapping, burning, punching, stabbing, shooting, throwing objects to the victim, or pouring boiling water to the victim. Examples of physical violence that occurs in public places in Islamic country like Afghanistan and done by the Taliban are hitting or shooting a woman when she violates the rule of the Taliban.

Sexual violence against women is a violence that is done by having sexual intercourse without the consent of the victim or by force. Sexual violence can be done by a partner, family member, or stranger. Sexual violence can be done by groping, raping, and having a forced sexual intercourse when the victim is pregnant which can cause miscarriage. The victims of sexual violence in Afghanistan are considered as adulterers and they would be punished, or even worse, they would be stoned to death.

A previous study conducted by Andima and Tjiramanga in 2014 discussed issues related to forms of oppression against women. They use the forms of oppression that Namibian women experienced as their topic. Andima and Tjiramanga explain that the oppression against Namibian women still affects them, even though the law of women's rights has prevailed in the country. The oppression is rooted in cultural practices and beliefs in Namibia that are degrading women. The STIWA theory serves to analyze the forms of oppression that occurs due to the flaws of their cultural practices and beliefs, but it does not depend on or is affected by the Western feminism ideology when analyzing the oppression. The forms of oppression that often appear in the selected narrative texts are child marriage, sexual exploitation, sexual and financial abuse.

Anyolo (2008) in Andima and Tjiramanga (2014) states that arranging marriage of young girls to older men after they menstruate for the first time is the norm in African societies. Child marriage resulting in loss of their rights to freedom of youth and it also stops them to continue their education. These young girls are raped by their husbands, because it is done without their consent. They are

also at risk of HIV/AIDS which is transmitted by their husband who had sexual intercourse with other women. Namibia also has a tradition event that endangers young girls physically, sexually and mentally. Improper practice committed during this event triggers trauma for girls who experience it. Financial abuse that happens to the characters in the selected narrative texts is when a widow does not inherit from her dead husband because his property is given to his family. Andima and Tjiramanga (2014) conclude that these forms of oppression are degrading women. They could not reject or stop the discrimination from happening to them because they had no power or authority to do so. Therefore, these narrative texts are useful to make Namibian women aware of their human rights and they receive equal treatment like men.

2.3 *A Thousand Splendid Suns*

A Thousand Splendid Suns tells a story of two Afghan women from different generations, Mariam and Laila, who are trying to survive in the midst of oppression they experienced. This novel is divided into four sections. The first section of this novel begins by telling a story of a five-year-old Mariam who lives in the Gul Daman village. Mariam, based on what her mother, Nana, has told her, is a harami or an illegitimate child. Mariam is a harami because she was born from a sexual act outside of marriage between Nana and a married businessman, Jalil Khan. When Mariam turned fifteen, she is brought to Jalil's house after Nana committed suicide. Mariam is forced by Jalil's wives to marry an old shoemaker man, Rasheed, who lives in Kabul. Rasheed in the first part is described as a man who has the power to control his wife's life. Rasheed tells Mariam to wear Burqa

and that he would punish Mariam if she does not do what Rasheed wants. Rasheed forces Mariam to make love with him when she does not want to do that. He also turns into a violent man to Mariam after she had a miscarriage.

The second section of this novel begins by telling a story of a nine-year-old Laila who lives in Kabul. Laila is the daughter of a teacher named Hakim. Unlike Mariam who cannot go to school, Laila gets an education by going to school and from her father. Her father wants Laila to go to school, so when she gets older, she can be an important woman in their country. Her father believes that women are going to be needed in Afghanistan. This shows that her father is unlike any other men in Afghanistan. Her father thinks that women can be important like men too.

The third section of the novel begins by telling the shared life of Mariam and Laila. When a rocket hit and destroyed Laila's house, Mariam and Rasheed find her and they are taking care of Laila. Rasheed is being kind to Laila because he has a motive. He wants to make Laila as his second wife. Laila agrees to marry Rasheed because she is pregnant with the child of her best friend, Tariq. She does not want Mariam and Rasheed know about it, so if she gets married with Rasheed, they would think that Laila is pregnant with Rasheed's child. Rasheed turns into a violent man when Laila gave him a daughter not a son, because Rasheed has an obsession on having a son. In this section, Mariam and Laila help each other to fight the oppression from their husband. Their resistance led to Mariam who has to end her life tragically.

The fourth section of this novel begins by telling the life of Laila after she is married with Tariq. Laila wants to return to Kabul, even though they already live in a safer country than Kabul. When they go back to Kabul, Laila wants to go to Herat, to Mariam's *Kolba*. At the end of the fourth section of this novel, Laila teaches at the orphanage where Aziza used to stay. She does this because she remembers what her father had said to her when she was young.

2.4 Khaled Hosseini

Khaled Hosseini is an American writer who was born in Kabul, Afghanistan. Khaled Hosseini was born on March 4, 1965. Khaled Hosseini has published three books: *The Kite Runner*, *A Thousand Splendid Suns*, and *And The Mountains Echoed*. Khaled Hosseini received a humanitarian award from UNHCR in 2006. His second novel, *A Thousand Splendid Suns*, is awarded as an international bestseller soon after the novel was published.

2.5 Theoretical Framework

This study has a research question related to the double oppression against Afghan women in literary work. To answer the research question, this study uses Intersectionality Theory by Kimberlé Crenshaw (1989) to analyze the double oppression that happens to the major female characters in the novel entitled *A Thousand Splendid Suns*. Based on the explanation of intersectionality above, the theory is appropriate to the study. The theory will analyze how patriarchal system and the culture of Taliban work together in producing the discrimination to the

major female characters. This study also applies Five Faces of Oppression by Iris Young (1990) to analyze the forms of oppression that happens to them.

CHAPTER III

METHODOLOGY

3.1 Research Methodology

This study uses a descriptive analysis method. Williams (2007) stated that the descriptive method of research is “to gather information about the present existing condition”. This study collects related information about the double oppression that occurs in Afghanistan. After that, this study identifies the narrations and dialogues which reveal the oppression in *A Thousand Splendid Suns* by Khaled Hosseini. This study analyzes the identified data by using the theory of Five Faces of Oppression by Iris Young (1990) and Intersectionality by Kimberlé Crenshaw (1989) from feminist perspective to produce the interpretation of the analyzed data.

3.2 Source of the Data and the Data

The source of data of the study is a novel entitled *A Thousand Splendid Suns* written by Khaled Hosseini. The novel is published in 2007 and it is published by Riverhead Books in the United States.

The data are the sentences, paragraphs, narrations and dialogues which reveal the forms of oppression and double oppression that happened to the major female characters.

3.3 Data Collection Procedure

To collect the data, the study does the following steps:

1. Reading the novel entitled *A Thousand Splendid Suns*.
2. Identifying the sentences, paragraphs, and dialogues that indicate the forms of oppression.
3. Identifying the sentences, paragraphs, and dialogues that indicate the double oppression.

3.4 Data Analysis Procedure

This study will analyze the data by doing the following procedures:

1. Analyzing the identified data that indicate forms of oppression using Five Faces of Oppression by Iris Young

No.	Narrations	Forms of Oppression				Interpretation
		M	E	P	C.I.	

No.	Narrations	Types of Violence				Interpretation
		Ph	Ps	V	S	

2. Analyzing the identified data that indicate the double oppression caused by the Taliban culture using the Intersectionality theory by Kimberlé Crenshaw.
3. Drawing a conclusion.

CHAPTER IV

FINDING AND DISCUSSION

In this chapter, the study elaborates the finding regarding the double oppression contained in the novel entitled *A Thousand Splendid Suns* by Khaled Hosseini and also the discussion of the findings. As described in Chapter III, this study uses the Intersectionality Theory by Kimberlé Crenshaw (1989) from the perspective of feminist to analyze the double oppression experienced by the female characters after the Taliban started to rule the city, as well as using Five Faces of Oppression by Iris Young (1990) from the feminist perspective to analyze the forms of oppression that happen to them.

4.1 Finding

This study discusses about the forms of oppression that happened to the female characters to see in what forms of oppression are the double oppression found in the novel entitled *A Thousand Splendid Suns*. The female characters who are analyzed in the study are Mariam, Laila, Nana and Aziza. The analysis of the forms of oppression that they experienced is based on the two following tables.

Table 1: **The Forms of Oppression based on Five Faces of Oppression by Iris Young**

Forms of Oppression	Characters	Interpretation
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Marginalization	Nana, Mariam, Laila and Aziza	The form of marginalization that occurs in the novel is the process of expelling, excluding, abandoning and alienating the female characters from workplace, the family, and public spaces and facilities that resulted in poverty and suffering to them. There is an act of marginalization done by the Taliban, but there is no sign of double oppression.
Exploitation	Mariam	The form of exploitation in the novel is shown by exploiting the strength and energy of the female character for the oppressor's benefits. The double oppression is not found in this form of oppression.
Powerlessness	Nana and Mariam	The female characters are powerless and they do not fight the discrimination because of their inferior status to men. There is no data that indicate the double oppression in the form of

		powerlessness.
Cultural Imperialism	Mariam, Laila and Aziza	<p>The forms of cultural imperialism shown in the novel are the rules that the oppressors made which come from the patriarchal system and the Pashtun cultural values that must be followed and obeyed by the female characters as the subordinate group.</p> <p>There is a sign of double oppression done by the Taliban culture.</p>

Table 2: The Types of Violence

Types of Violence	Characters	Interpretation
Physical Violence	Mariam and Laila	<p>The form of oppression that is done by hurting the female characters physically that leaves the injury to their body parts. The violence is done as a punishment from the oppressors to the female characters, because the oppressors think the female characters do not follow their orders. In this type of violence, there</p>

		is a violent act done by the Taliban, but there is no sign of double oppression.
Psychological Violence	Mariam and Laila	This type of violence is done by insulting and lying to the female characters until it hurts their feelings. The female character also felt mentally abandoned and unwanted. The double oppression is not found here.
Verbal Violence	Nana and Mariam	The type of verbal violence is shown by blaming and insulting the female characters for the thing they do not do or for unclear reasons. There is no sign of double oppression.
Sexual Violence	Nana, Mariam and Laila	The type of sexual violence occur in the novel is when Jalil raped Nana and Rasheed raped his wives, Mariam and Laila. The sign of double oppression is not found in this type of violence.

As seen in Table 1 and Table 2 above, the five forms of oppression are found in the novel. The female character, Laila, did experience of being oppressed by the Taliban in the form of marginalization and she was also physically abused by the soldier of the Taliban one time. However, the double oppression, which is done by the patriarchal system and the Taliban culture at the same time, only happens once to Mariam and Laila and it is in the form of cultural imperialism.

4.2 Discussion

4.2.1 Forms of Oppression in *A Thousand Splendid Suns*

Forms of oppression against women are divided into five categories. The forms of oppression are marginalization, exploitation, powerlessness, cultural imperialism and violence (Young, 1990, p. 40). In this chapter, the study will explore the five categories of forms of oppression in the novel entitled *A Thousand Splendid Suns* using Five Faces of Oppression by Iris Young and Intersectionality theory by Kimberlé Crenshaw from the perspective of feminist.

4.2.1.1 Marginalization

Gender stereotypes attached to women limit their access to participate in the public sphere which then makes them become marginalized. Women are also marginalized because they are considered to not have important roles in society and their status is inferior to men. This form of oppression may impede women from their advancement. In *A Thousand Splendid Suns*, the major female characters, such as Nana, Mariam, Laila and Aziza, are marginalized in every

aspect of their life. They experience marginalization in the workplace, family, educational and health facilities. The way Rasheed limit Laila's movement counts as marginalization too. The characters also suffer from marginalization where they despise themselves.

During her life, Nana has been the victim of gender inequalities caused by the patriarchal system prevailing in her country, Afghanistan. At the beginning of the story, it can be seen that she suffers from marginalization. The act of marginalization that happened to Nana comes from the work-field. Young (1990, p. 53) states the marginalization in work-field impoverishes women. Women are not permitted to work because there are differences in gender roles between women and men. If they are allowed to work, their job is based on their gender. They work to help the family to earn more money and not for themselves.

*Nana had been one of the **housekeepers**.* (Hosseini, 2008, p. 6)

Based on the sentence above, it can be seen that Nana is working as a housekeeper. Being a housekeeper is the only job that Nana can do to help her family, since she is a poor woman. Nana is uneducated because of her economic condition. Therefore, she cannot get a good job position because she does not have skills. Working as a housekeeper is not a job that can give progress in her life. She works only to support her family needs the best she could.

She became more marginalized due to her status as a woman. It can be seen from how limited it is for Nana to choose a job. Her job still has something to do with gender stereotypes about the main role of women, which is working on

domestic sector. Housekeeping is a job that is identified as women's work. This shows that even in the working world, a suitable job for women is still determined by their feminine behaviour. The stereotypes of women are that they are gentle and incapable to do heavy and challenging work like men do. Therefore, a suitable job for women has to be done inside a house. In patriarchal society, whether or not a woman has skills equal to men, they are still underestimated. Women are always put after men. Women remain in lower position than men in the workplace, and it will be difficult for them to get an equal job position to that of men.

The acts of injustice towards women in the workplace are caused by a patriarchal culture that is deeply rooted in society. Patriarchal culture encourages women to not work outside the home and they better take care of the household, while the ones who have to work outside the home are men from the family members. Women who work outside the home would be thought as not normal by society. If there are women who do paid work, they have to balance their time between work and taking care of the house and family (UN DESA, 2010, p. IX). This makes women cannot work optimally like men. They can only choose to do a part-time job that is not a heavy work and will not take too much time. If the women are educated, they can work as a teacher. However, if they are uneducated like Nana, then the only job they can do is to work as a housekeeper or a maid. Furthermore, women get paid lower than men. They cannot use their salary for their own needs, because there is assumption that when women are working, it is only to help men and her family members earn a living.

Apart from the economic factor, Nana is marginalized because she experienced sexual violence done by her boss named Jalil Khan. After getting sexually abused by Jalil, Nana is fired from her job. She is also expelled from the place where she had stayed during her job as a servant in his house. Jalil does not want his reputation as the wealthiest businessman in Herat is tainted with the rumor of his servant who got pregnant.

Jalil didn't have the dil either, Nana said, to do the honorable thing ... The next day, he had made her gather her few things from the servants' quarters, where she'd been living, and sent her off. (Hosseini, 2007, p. 7)

This shows that maintaining the good reputation of a man is important, even though they have committed a crime. When men abuse women, either physically or sexually abused, this will result in women being blamed by the society, even though they are actually the victims. Rather than Jalil has to confess that he had impregnated Nana and be responsible for his actions, he chose to accuse Nana then fired and expelled her. By doing this, people in Herat would not know about their affair, and his good name will not be tainted.

In a patriarchal country which the majority of its citizens follow the religion of Islam, such as in Afghanistan, sexual intercourse that is done outside marriage is still seen as a taboo thing. If there are two people who have sex and they are not a married couple, then what they do is considered a major sin. The society and family members curse the people who commit adultery. When women are the victims of sexual abuse, they are still considered guilty and they have done a sin. For the family who is concerned with their reputation, they will drive the

woman out of the house because they felt their reputation had been tainted by her. Her suffering increases if the man does not want to take responsibility by marrying her. Their lives become miserable, because there are no family members or significant others who would be there for them when they need help. They also would not have access to the facilities they need to support their lives.

Nana's father disowned her when he knew that she was pregnant, so Jalil was her only hope. However, Jalil himself does not want to be responsible for his own mistake. If Jalil is an honorable man, the right thing he should have done is to marry Nana and to provide a decent life for her as an act of responsibility. He should have married her so the child of their affair would be considered as a legitimate child, but he did the opposite. The thing Jalil does to Nana instead is exiling her to a remote village named Gul Daman, which is located outside the city of Herat, a city where he lives. However, it was her wish to live in a small village where people would not insult her for being pregnant without a husband.

*“And so, your father built us this **rathole**.”* (Hosseini, 2007, p. 9)

In the village, Jalil builds a small shack called *Kolba* as a place for Nana and Mariam to live there. Jalil does this to show Nana that he is being responsible of what he had done to her. In fact, what Jalil had done does not count as him being responsible, because the condition of the hut is uninhabitable. Jalil provides a small hut for Nana, indeed. However, *kolba* is not a proper place to live for Nana and her child. As seen in the line above, Nana refers to the hut as a rat hole because the place is too small for her and Mariam. Jalil builds the *kolba* so Nana

and the baby would be alive, but he does not even take care of them at all. In order to maintain his reputation, the innocent Nana must bear all the consequences by living in misery and poverty in her new place.

Jalil uses his superior status to tell Nana about what to do after she was exiled. He wants Nana to be alive, so the child in her womb would be alive too. But this does not mean he would support her life when she lives in the village. He abandons Nana and leaves her to deal with the consequences on her own instead. This shows that Jalil can do anything he wants to Nana for his own good because he is a man and he has the privilege and power to do so. He tells Nana to do what he wanted her to do, without caring that Nana is being disadvantaged by it.

Jalil, who had ruined her life and who is supposed to be responsible for the things he had done to Nana, excluded Nana from other facilities that could support her life, such as health facilities.

*She said that **Jalil hadn't bothered to summon a doctor, or even a midwife ... She lay all alone on the kolba's floor, a knife by her side, sweat drenching her body.** (Hosseini, 2007, p. 11)*

Living in a remote village complicates Nana when it was time for her to give birth to her daughter, Mariam. There are no adequate health facilities in the area. Although Jalil has made a deal with his family to not alienate and punish Nana completely for the sake of Mariam, he does not provide a health facility or bring a doctor or a midwife to help Nana when she is giving birth to the child of their affair.

Men who do not want to admit their own mistake are unlikely to be responsible for what they had done. If they take the responsibility of their mistake, it means they should be ready to lose their reputation. Jalil knew that Nana is going to need help when it is time for her to give birth to their child, but he does not provide health facilities to Nana because he does not want to get a bad reputation. People may find out about his affair with Nana if he brings a doctor to help Nana giving birth. In addition, Jalil does not consider Mariam as his daughter, and Nana is not a part of his family. Therefore, Jalil thought that it would not be a problem if he does not provide health facilities to them, although it is the responsibility of Jalil to support their lives.

Meanwhile, Nana, who was the victim of the sexual violence committed by Jalil, cannot fight for her right to get facilities that can support her life. She is nothing to Jalil and his family. Nana is regarded as a parasite in his family, even though it was not Nana who should get the blame. Therefore, Nana does not have the power to claim for her rights to Jalil. This led to Nana who gave birth alone by herself without any assistance from a midwife or doctor. She also did an extreme thing, which is cutting the umbilical cord with a knife by herself. Doing this is very dangerous to her because it should have been done by the professionals and using sterile tools as well.

The acts of marginalization that Nana experienced cause her to be a bitter and unhappy woman. Nana loves her daughter, Mariam, but Nana always prohibit Mariam from doing something she wanted to do, even though Mariam has the right to do so. She also alienates Mariam from the outside world. The purpose of

her doing it is to protect Mariam. She does not want Mariam to experience what she had experienced. However, her attitude toward Mariam has had impact on Mariam. Mariam suffers from oppression by her parents since she was a child. The oppression that happened to Mariam during her childhood affects the way she thinks of herself and it creates other forms of oppression that befell her when she became an adult woman.

Mariam faces double marginalization throughout her life. The perpetrators of marginalization against Mariam are both women and men. During her childhood, Mariam is marginalized by her own mother, Nana. Nana deprives Mariam of her rights from getting an education. She does not permit Mariam to do so.

“What’s the sense schooling a girl like you? ... you’ll learn nothing of value in those schools. There is only one, only one skill a woman like you and me needs in life, and they don’t teach it in school...” (Hosseini, 2007, p. 20)

At the time when Mariam told Nana that she wanted to go to school like Jalil’s legitimate children, girls are not banned from school yet. However, Nana forbade her from going. Nana says that if Mariam go to school, people would insult her because she is a *harami* or bastard child. From the line *“What’s the sense schooling a girl like you?”* of the dialogue above, it can be implied that Nana believes getting an education for girls is not important and it would not give benefits to them. She thought that school does not teach girls how to be a real woman or what they should do when they become a grown up woman later on, which is to endure.

Excluding Mariam from accessing educational facilities hinders her to thrive and to make progress in her life. Being an uneducated person makes Mariam become dependent on men because she does not have skills and knowledge to get a decent work so she can support herself. The dependence of women to men is the reason why gender discrimination and injustice happen to them. Although not all Afghan girls who go to school will be treated equally to men; but to be uneducated, Mariam will not aware of her rights. She will not know how to fight for her rights or to stop the discrimination that may happen to her. Without education and awareness of gender equality, it would make women like Mariam think that they deserve to be oppressed because it is a part of their life and it is normal to happen. In the end, her life will end up the same like Nana, which is oppressed by the people around her and cannot do anything to fight the injustice but to endure.

One day Mariam left her mother to go to Herat to visit her father's house. She believed that Jalil loved her like what he has told her every time Jalil visited Mariam. She believed her father would welcome her to his house and she would have a happy life there. However, it turned out that Jalil rejected Mariam by lying to her and also not allowing Mariam to enter his house when she already got there. After Mariam went through the unfortunate accident which led to Nana committing suicide, she had to stay at Jalil's house for several days. This is the start where the forms of discrimination that Mariam experienced get worse. While she stayed there, Mariam is not only marginalized by his legitimate wives, but her father contributed in discriminating her.

*“...Tell them **you won’t let them do this.**” (Mariam)*

*“Actually, **your father has already given Rasheed his answer,**” Afsoon said. (Hosseini, 2007, p. 53)*

From the phrase “*you won’t let them do this*”, the pronoun “**them**” refers to Jalil’s wives. This implies that even though his wives are women, they can also be the oppressor just like men do. They marginalized Mariam because they have the power, since their status is Jalil’s legitimate wives and Mariam is nothing to their family. Jalil’s wives forced Mariam to marry a man much older than her. Their purpose of marrying Mariam to Rasheed is to get rid of her and send her away from Herat. They do not want Mariam to stay too long in their home. Jalil and his wives think of Mariam as a burden for their family. The dialogue above shows that Jalil and his wives do not give an opportunity for Mariam to express her opinion on what she thinks about the marriage.

Based on Five Faces of Oppression by Iris Young, what Mariam has experienced is considered as a marginalization in the family. The act of marginalization against women that occurred in the family happens when the involvement of women in decision-making is not needed and their opinion is not being heard by the family members. Society considered men to play an important role in the household, so they are prioritized in any way, including in making decisions. This is because there are assumptions that men are the backbone of the family, since it is them who make a living for their family. In addition, they are also identified as a human being who can think logically and rationally. In contrast, women are always stereotyped as an irrational human being, because

they always think with their emotions. Hence, women are put in unimportant position when their family is making decisions.

Young girls also experience the same thing as grown women do in the decision-making process. They cannot express their views of their lives, such as about what they want to do when they grow up. Parents intervene in managing their children's life, especially their daughters. They feel entitled to determine the life choices for their daughters. They do this because they think that their children are still young and not fully understand what is best for them. In countries that apply the patriarchal ideology, there are families who do not allow their daughters to choose men who they want to marry. They match their daughters to men she did not know before, and even sometimes the man is much older than them. There are also families who marry off their daughters when they are still in very young age and not old enough to get married. Afghanistan is a country where there are the citizens who practice such child marriages.

On the case of Mariam, she experiences discrimination by Jalil's wives who are only strangers to Mariam and they are not even her real parents. This is worsened when Jalil does not do anything to save Mariam from the discrimination that his wives gave to her. He participates in marginalizing Mariam. If Jalil did love Mariam as he often said to her, he should have defended Mariam as much as he could so that the marriage would be cancelled, and he would give an opportunity for Mariam to express her opinions about this forced marriage. However, Mariam is not included in making a decision in Jalil's family. Although Mariam is not the legitimate daughter of Jalil and she is not a part of his family,

but she is still his daughter and a human being. She has the right to express her opinion and decision on any plans that other people address to her that will affect her life later on.

Jalil and his wives treat Mariam just like the way they had treated Nana back then. Mariam is regarded as a parasite to them because her presence has disrupted their family. After Nana died, Jalil is supposed to take over in taking care of Mariam. He is responsible for the welfare of her life since he is her father. However, Jalil still escapes from his responsibilities. Jalil, as a father who is supposed to protect and defend the rights of his children, did not oppose the proposal of his wives when they impose their will on Mariam. Jalil lets Mariam suffer by agreeing to his wives when they forced Mariam into marrying an older man.

The forms of marginalization against women do not only occur due to external factor that is happening outside themselves. Besides suffering from all the marginalization committed by others against Mariam during her childhood and youth, Mariam is also marginalized by herself. Her status as an illegitimate child makes Mariam has low self-esteem and she always looks down on herself. The form of marginalization that Mariam did against herself can be seen when Mariam and Laila tried to run away from home.

“I’m sorry, Laila jo. I am not smart like you. He asked so many questions, I didn’t know the answers. I’m sorry.” (Hosseini, 2007, p. 285)

The dialogue shows that her low self-esteem gives a bad impact for her life. She cannot stand up for herself because of it. When the officer is interrogating her about where she and Laila planned to go and what is their purpose in leaving Kabul, Mariam cannot lie like Laila did. She is insecure of her status as a bastard child and for being uneducated. Her insecurity causes her to think of herself as a stupid person for not knowing how to answer the questions the officer gave her. She constantly blames herself when things go wrong and for not being able to help herself in such conditions that will disadvantage her life. It makes her would never be able to have a better life that she deserve.

The next female character who suffers from marginalization is Laila. During her childhood, she got more freedom than Mariam did when she was young. She never experienced marginalization in her youth. Her parents, especially her father, love her. Her parents allowed her to go to school. Her father was different from other people who think that going to school is not important for girls. He believed that education is necessary for Laila, so she could be an important person for her country when she grows up. Even after the Mujahideen took over the city and Laila has to quit school for her safety, her father still teaches her every day. Her parents did not force her to marry young. She could go outside and met her friends because her parents never forbade her from doing so. She also did not have to cover her face and body with *burqa*. However, after her parents were killed by a bomb, the freedom that she used to get when she was young is taken away. Laila becomes marginalized after she is married to Rasheed. Just like what Rasheed had done to Mariam, he ordered Laila to do all the things

he commanded and she must not violate the rules. He also discriminates Laila by not allowing her to travel or leave the house without Rasheed.

*“All I ask in return, well, it is a simple thing. **I ask that you avoid leaving this house without my company** ... Oh, **I also ask that** when we are out together, that **you wear a burqa**...”* (Hosseini, 2007, p. 236)

The dialogue above shows that Rasheed makes rules which bind Laila right after he is married to her. He restricts Laila from public spaces. He has robbed Laila of her rights as a woman and also as a human being to participate in social activities. He tells her that he prohibits her from leaving the house alone is because he wants her to be safe from men who would disrespect Laila. However, Rasheed does not realize that he himself disrespects her by making rules that degrade her rights. In contrast to Mariam, Laila is fully aware of her rights. However, she chose to follow his orders at first. She needs to survive for her child in her womb. The child in her womb is the result of her relationship with her lover, Tariq, who she thought had died. Agreeing to marry Rasheed and obeying his rules are the only way for her to keep her unborn child safe. The purpose of Rasheed marginalizing Laila is to prevent her from having progression in her life. Furthermore, it makes her remain in a subordinate position. Marginalizing Laila from accessing public places inhibits her to become an independent woman. It means she would become dependent on Rasheed.

Every order that Rasheed gives to Laila is the same like he had commanded Mariam before. Rasheed also limits the way women dress. He marginalizes Laila by forcing her to cover her entire body with *burqa* when she is outside. Rasheed ordered her to do this for the same reason as when he forbids

Laila from leaving the house alone. Wearing a *burqa* would not be considered as an oppressive act if it is the woman's decision to wear it. In Laila's case, it counts as discrimination because Rasheed forces her to wear it without asking her first whether she wants to wear the *burqa* or not. The *burqa* makes Laila uncomfortable because she cannot see clearly and it makes her difficult to move. Although wearing a *burqa* gives her a sense of comfort because no one would know that it is her, but it does not make it less oppressive for Laila. Based on the arguments above, it implies that besides marginalizing Laila from accessing public spaces, Rasheed also does not include Laila in making a decision for her life. He forces his will on her without caring that Laila may object to the rules.

Another act of marginalization that Laila experienced is when she is about to give birth to her second child. The Taliban has taken over the city of Kabul and they create regime that disadvantage women. The regime deprives women of their rights to get access to health service.

"This hospital no longer treats women," the guard barked ... "But this is a women's hospital!" ... "Not anymore," the Talib said. (Hosseini, 2007, p. 305)

The exclusion of women from getting health care that had happened to Nana, it happens again. This time it happens to Laila. However, what happened to Laila is not because she is pregnant without a husband, but it is caused by the regime created by Taliban. The regime does not allow women to go to a hospital that is not for women anymore. This means that women do not have access to a public hospital anymore. It happens because the Taliban ban women from getting treatment by male doctors. The extremist group then made two separate hospitals

for men and women. The dialogue above shows that women are no longer allowed from getting a health care in the Malalai hospital, because the hospital would not give treatment for women anymore. In fact, the Malalai hospital was initially a hospital for maternity. When the people who are in the hospital mention other hospitals that have adequate service, all of the hospitals they have mentioned are now becoming hospitals for men. As for women, they are ordered to visit the only women's hospital in Kabul named Rabia Balkhi.

When Laila, Mariam and Rasheed went to the Malalai hospital, she is refused to give birth there. The Taliban soldier who guards the hospital at the time ordered that the three of them should go to the Rabia Balkhi hospital instead. However, the condition of the hospital is not feasible. The condition of the hospital can be seen in the dialogue of a woman who has been to the hospital before.

*"Go to Rabia Balkhi," the guard said ... **They had no clean water, she said, no oxygen, no medications, no electricity ... "That's where you go," the guard said.** (Hosseini, 2007, p. 306)*

Furthermore, the Rabia Balkhi hospital does not have complete maternity equipment and they also do not provide effective treatments for the patients. This shows that the Taliban only prioritize the health needs of men. They turn all the hospitals with complete service to be hospitals only for men. As for women, they are given a hospital with very limited circumstances. The Taliban does not provide funds for women's hospital, or they divert the funds that are supposed to be given to the women's hospital, to the hospitals for men. Therefore, the reason Rabia Balkhi is in terrible condition is because of their lack of funds.

When Laila has to give birth in the Rabia Balkhi hospital, she cannot get the proper treatment because the hospital does not have the anesthetic supply. However, Laila had to undergo the caesarean section as soon as possible, because she is already in urgent condition.

The doctor took a breath, then told Laila that the hospital had no anesthetic ... "Then cut me open," Laila said. (Hosseini, 2007, p. 311)

Since the Taliban does not support the women's hospital by not giving funds to the hospital, Rabia Balkhi hospital cannot afford to provide the anesthetic that will be used for patients who are going to perform operation or surgery. Therefore, Laila has to bear the excessive pain when she undergoes the caesarian section. The status of women as second-class and the assumption that they do not have important roles in society make the Taliban do not concern with the welfare of women, especially in health care. Based on the intersectionality theory, it can be concluded that the Taliban created the regime to perpetuate the patriarchal system that is already applied in Afghanistan for a long time. If women used to be able to go to public hospitals and get adequate services at first, the Taliban then make rules to prohibit women from getting such services anymore. The purpose is to provide benefits for men, while degrading women at the same time.

Aziza, the daughter of Laila, is the youngest character in the novel. She also experiences discrimination and marginalization since she is still a little kid. Rasheed oppresses her just the same like he discriminates his wives. Rasheed does not want to have a daughter, but he has to have one since Laila's first child is a baby girl. He is disappointed and he never gives affection to Aziza. However,

when Laila finally has a son, Rasheed takes care of their son, Zalmai, and he is only concerned with his son's needs and happiness. His behavior is different from when he felt forced to take care of Aziza.

"I'm ashamed," Laila croaked ... "What kind of mother abandons her own child?" (Hosseini, 2007, p. 340)

Rasheed suggests Laila to send Aziza away to the orphanage when their economic condition is getting worse. Even though there is no certain line which shows that it was Rasheed who suggested the idea, but when he tries to cheer Laila up after they have sent Aziza to the orphanage, it can be implied that he was the one who had the idea to bring her there. Laila loves both of her children, so it is impossible for Laila to have an idea like that. Rasheed wants to put Aziza in the orphanage, but he does not even suggest putting Zalmai in there too. It is only Aziza who needs to be expelled from the house. This shows that men who practice patriarchal culture like Rasheed will choose their son over their daughter. Boys are considered to have a higher value than the women. Rasheed treats Zalmai better than he treated Aziza, because a son will inherit his name when they marry a woman later on. Moreover, boys will have a brighter future than girls because people believe that they are more intelligent than girls.

Rasheed expels Aziza from his house and put her in an orphanage in order to reduce the family expenses. Although, Rasheed is actually the one who spends his money and he also borrows money from others to buy gifts for Zalmai when his business had already gone bankrupt. Rasheed regards Aziza as a burden for him. Rasheed assumes having a daughter is useless because they will not inherit

his name someday. In addition, girls are not expected to bring luck to the family due to their role which is only to take care of domestic chores. It can be concluded that the presence of Aziza in his house is unwanted by Rasheed, so he orders Laila to agree with him to bring Aziza to the orphanage and to leave her there. The Taliban regime, where women have to stay home at all times, makes Laila cannot go outside to make a living to feed her children. Therefore, she cannot disagree with his idea, even though it meant she had to abandon her own child whom she really loved.

4.2.1.2 Exploitation

Exploitation of women is a form of oppression that does not only occur in the workplace. This form of oppression can also be found within the family too. The sign that indicates the discrimination is when there are the exploitation of the strength and time of a minority group to generate benefits for the ruling class, while the minorities do not get anything in return. In a patriarchal society, women are the minority group who suffered from exploitation. Men exploit women because they want women to fulfill their needs every day. In the novel entitled *A Thousand Splendid Suns*, the female character who experiences exploitation is Mariam. The oppression that happened to Mariam is that her strength is exploited by her husband, Rasheed, to serve him every day and also to do domestic work.

After many years of marriage with Rasheed, there is a moment where Mariam finally realized that he would never change and love her. No matter how hard she has tried to make Rasheed satisfied with the outcome of her duties as a

wife, he will not stop being rude to her. Mariam also realized that she did not make mistakes that made her deserve to be tortured by Rasheed.

What harmful thing had she willfully done to this man to warrant his malice, his continual assaults ... Had she not looked after him when he was ill? Fed him, and his friends, cleaned up after him dutifully? Had she not given this man her youth? (Hosseini, 2007, p. 372)

Once Mariam is married to Rasheed, the discrimination that she experienced since she was young continues. Her life does not get better at all, because Rasheed turns out to be a misogynist man. He uses his male privileges to exploit his wife for his needs. Rasheed would insult her or give a cruel punishment to Mariam even when she does not do wrong. He disrespects her because he thinks he has the right to do so, since he is the one who makes money and rules in the household.

For women who live in patriarchal countries, they are expected to play their role as a good wife after they are married. The meaning of a good wife here is that they must obey their husband and do all the orders the husband give. On the other hand, a married man is expected to play their role as a good husband. They will ensure the comfort of living and the harmony of marriage to their wives as a form of giving back for what their wives has done. This means that there is a reciprocal relationship of mutual benefit between the married couple. However, there are men who abused the obedience of their wives by enjoying the hard work of their wives for themselves without providing their full attention to the women.

From the narration above, what happens to Mariam is the opposite. Mariam is a very obedient wife to her husband. She did all the orders that Rasheed

had demanded her. She had never violated the rules that he had made at all. Thus, Rasheed is supposed to give back to Mariam by giving her what she really needed since she was young. She needs an acceptance, attention, affection, and a sense of caring and comfort. However, Rasheed does not give any of it to her. Instead of giving comfort to Mariam, the thing that Rasheed do to her is threatening her life. What he has done to his wife is considered as an act of exploitation against women in the family. Rasheed takes advantage of Mariam's strength and time for his own benefits, and he does not care about the welfare of his wife at all. Rasheed gets the advantages, while at the same time Mariam is increasingly tortured by her husband.

4.2.1.3 Powerlessness

All kinds of discrimination against women, either in the form of exploitation and marginalization, which happened to the female characters, resulted in them becoming powerless. Women are powerless when men oppress them because there are women who are still not aware of being oppressed. They think their inferiority to men, which then causes the oppression, is normal to happen. They do not fight the discrimination they experience because they do not know they are being oppressed and that they actually have a voice and opinion to express their thoughts on it. On the other hand, there are also women who are aware of their rights. However, they are still powerless to stop the discrimination against them because the oppressors are more powerful than the oppressed women.

The oppression also makes their voices being silenced. For women who are not aware of the oppression, they choose to silence themselves and just accept the discrimination. Meanwhile for women who are aware of their rights and the oppression, their voices are being silenced because they do not have the authority or power to do so. In *A Thousand Splendid Suns*, Nana and Mariam are among the first category, while Laila is among the second category.

Nana accepts the oppression that happens to her without ever thinking or trying to stop it. She thinks that being oppressed is a part of being a woman. She then teaches her daughter, Mariam, to do the same like her. Nana tells Mariam to endure and just be patient when she is suffering from injustice caused by men. She says that it is what women should do.

“...*Women like us. We endure. It’s all we have...*” (Hosseini, 2007, p. 20)

Women are taught to be passive and submissive by the patriarchal values. When women experience injustice, they have to accept it because society tells them that it is a form of obedience to men. If the women are not aware of their rights, they would believe that the discrimination is normal to happen to them. That is what Nana do. Nana has internalized the negative assumptions about women which have been socially constructed by society in her mind. When Nana tells Mariam that being a woman means they should endure through everything, it shows that she just accepts the discrimination when it happens to her. She accepts it because she is uneducated and unaware of her rights. She thinks that receiving

injustice is a part of being a woman. It concludes that she does not know that she is actually being oppressed.

The forms of oppression that continuously befall her are caused by Nana who surrenders herself to the oppression. She lets the discrimination happen to her without trying to stop it. Her lack of knowledge of gender justice makes her think that the forms of injustice that often happen to women are normal. She is not aware that the forms of injustice are considered as acts of discrimination against women. This shows that Nana is powerless against the male domination over her. She is oppressed and also being silenced by the oppression. However, she is being silenced not because she does not have the power to stop the discrimination, but it is because she chooses to be that way. Nana is not guilty, but she is the only one who bears the risk. When Jalil fires her and expels her from the servant house, Nana does not demand responsibility from Jalil. She chooses to endure the oppression without fighting for her rights to save her from living in poverty and to get a better life that she deserves.

After Nana's death, Mariam has to face the reality that her father's love for her is a lie. Her father does not do anything to help her from the discrimination that his wives give to her. He instead blames Mariam for putting him in a difficult position when she asks for his help.

"...What are you, fifteen? That's a good, solid marrying age for a girl."
(Hosseini, 2007, p. 51)

Jalil's wives want to marry Mariam with an old man named Rasheed who comes from Kabul. Their purpose to force her to marry with a stranger is not

because they think that Mariam is old enough to marry. It is also not because they want Mariam to have a good life after she is married, since the old man has money to provide her life. In fact, they want to get rid of Mariam from their house as soon as possible. They do not want to take care of a child that is not even theirs. They do not want Mariam in their house because they see Mariam as a burden, since she is a bastard child. Her father did not take care of her when Mariam was still living in the remote village where no one knows about her being Jalil's illegitimate daughter. Hence, he would not even want to take care of her when she stays in his house, since there is a higher possibility for people in Herat to find out about her status. Sending her away from Herat would be the way to keep people from finding out.

“...The nikka will be tomorrow morning, and then there is a bus leaving for Kabul at noon.” (Hosseini, 2007, p. 53)

The dialogue above shows how they rush in arranging the marriage for Mariam, so she can leave the house soon after the wedding ceremony. Jalil and his wives want to expel her from their house because her presence in their house only reminds them of Jalil's past mistake that brings shame to the family. Therefore, marrying her to a man who lives far from Herat would help them, especially Jalil, to maintain their reputation.

Jalil and his wives marginalize her by not including her in making the decision. When the wives force their idea on her, they do not allow Mariam to have a thought on the matter. The act of marginalization that they do to Mariam causes her to be powerless. She does not agree to be forced to marry an old man

who she does not know before, but she cannot cancel the wedding plans. She has no family status and power in her father's family to make decisions, even though it concerns her life. Therefore, no matter how hard she tries to refuse the arranged marriage, her voice will not be heard by Jalil and his wives. In the end, there are no other options for her but to accept the discrimination that her father's family does to her. She has to do what they want her to do, which is marrying Rasheed and then moving to Kabul.

Back when Nana was still alive, she plants her belief that women should endure to Mariam's mind. This is the reason why Mariam also becomes powerless when she faces the discriminations that occur to her as she gets older. After she is married to a violent man like Rasheed, Mariam does what her mother used to do when facing the oppression.

Several days after Mariam is married to Rasheed, he limits the way she dresses. Rasheed orders her to wear *burqa* that covers her entire body. His reason in telling Mariam to wear *burqa* is to keep her honor and pride. He also orders her to always do exactly as he commands.

"...Where I come from, one wrong look, one improper word, and blood is spilled. Where I come from, a woman's face is her husband's business only..." ... Mariam nodded. (Hosseini, 2007, p. 75-76)

There are people who believed that women are not allowed to show her face to men who are non *mahram* or who are not their husband. Rasheed is one of them who believe in the assumption. He said that the face of his wife only belongs to him. This shows that women are considered as objects that can be treated as the

husband wish. Women are considered as the property of men. Rasheed also warns her to obey his orders at all times. If Mariam does not do as he wishes, then she would be punished. The sentence “*Where I come from, one wrong look, one improper word, and blood is spilled*” means that he will mercilessly hurt Mariam, because she deserves to get the punishment when Rasheed thinks that she do wrong.

The characterization of Mariam is an accurate portrayal of women as victims of patriarchal system. She is dependent on and also submissive to her husband. Throughout her life, she has learned that a woman’s task is to obey men when they command women to do anything. She always accepts the discrimination that happened to her and never at all act against it. This gives an opportunity for Rasheed to show Mariam that men are entitled to take control of the family. So when Rasheed orders Mariam to wear a *burqa*, Mariam does not refuse at all. When Mariam already wore the *burqa*, she feels very uncomfortable because it makes her difficult to walk. The top of the *burqa* feels too tight on her head. The purdah that covers her face also makes Mariam uncomfortable because it presses her mouth. Despite the discomfort she felt while wearing the *burqa*, she still wears it.

Men make rules for their wife to show women that men are the only one who has the power in the household. They force women to follow the rules and they do not give an opportunity for women to refuse. If they do not obey their husband’s demands, then women will accept all the consequences that may occur

to them. Men set punishments if their wife does not obey their rules, so it leaves women to not have other choices but to be obedient to their husband and to keep serving their needs.

Mariam cannot oppose her husband's order, because she has no other choices but to obey. She accepts the discrimination to happen to her. Rasheed punishes her for something she does not do. The patriarchal system in countries like Afghanistan teaches women to submit to men, especially to their husbands, and to not fight back when they are being punished. The stereotype of women which considered women as weak also makes women think that they are not capable to fight the discrimination that happen to them, since men are shown to be more powerful than women.

After years of marriage with Mariam, Rasheed decides to marry Laila, who is still very young, when he gets the right opportunity at the right time for him to do so. Laila is still emotionally unstable after the death of her parents and after hearing the news that Tariq, the guy she loves, has died too. He then tells Mariam about his plan to marry Laila.

“We need to legitimize this situation,” he said now ... “I... I don’t want this,” Mariam said, numb with contempt and helplessness. “It’s not your decision. It’s hers and mine.” (Hosseini, 2007, p. 228)

Rizvi (2006) states the teachings of Islam only allow men to have polygamous relationship if there is mutual agreement between him and his wife before he does it. If the wife refuses, the husband has to respect her opinion. He cannot impose his will to marry again. In addition, men are only allowed to marry

another woman if the aim is only to help the woman get out of her misery or poverty. He must be fair and provide a decent life for all his wives.

When Rasheed tells Mariam about the plan, he does not even ask for Mariam's approval. Although Mariam has never given affection by her husband during their marriage, she still deserves to express her thoughts on the plan that Rasheed made. She has the right to refuse Rasheed to have a polygamous relationship, which may affect her life later on. However, Rasheed does not listen to Mariam and he continues to make the plan a success. Rasheed tells Mariam that it is him who wants to marry again, so she is not entitled to interfere in his plan, because Rasheed thought the plan has nothing to do with her life. The way Rasheed ignores Mariam's opinion shows similarity to the way Jalil's wives did not ask for her thoughts on the forced marriage. Mariam becomes powerless. She does not accept a polygamous relationship, but she cannot stop Rasheed from doing that. This is because Rasheed has a higher position in the family and he is entitled to make any decisions. As for Mariam, who is a woman and has no important position in the household, has to agree with the decisions made by her husband. Mariam is forced to accept his plan because he plays with her feelings. Rasheed gave the parable of how Laila's life would be miserable without a home and money if she does not marry with Rasheed. It makes Mariam has no other choice but to unwillingly accept Rasheed to practice polygamy. Rasheed tells Mariam that he wanted to marry Laila for a noble purpose, which is to save Laila from the possibility of being abandoned if he no longer allows her to stay in his house. However, in reality, he does not even provide a decent life for his two

wives later after he marries with Laila. He wants to marry Laila just to satisfy his lust, since Laila is a beautiful young girl. He is also being unfair to Mariam, by treating his wife like she was his maid. He punishes Mariam and blames her when Laila does not want to have sex with him or when Laila does not do as he orders. Maria helplessly faces the punishment. She does not fight back at all when Rasheed punish her for things she did not do.

4.2.1.4 Cultural Imperialism

Cultural imperialism occurs when the cultures of the dominant group are constructed as the norms prevailing in the country (Young, 1990, p. 51). These norms are then used as guidance for the society to behave in a certain way. In *A Thousand Splendid Suns*, the forms of oppression against the female characters, which occur in the novel, are caused by patriarchal culture that is applied in the country. Men are put as the dominant group because they hold the power at every opportunity. This culture influences the formation of gender norms and claims the norms as natural. Women are obliged to follow the norms that have been constructed for them if they do not want to accept the consequences.

Nana is not a man, but her mind has been indoctrinated by the patriarchal values. This can be seen when she deprives Mariam of her rights in getting education. She forbids Mariam from going to school. Nana does not allow Mariam to go to school because she believes that school is not important for girls.

“What’s the sense schooling a girl like you? ... you’ll learn nothing of value in those schools. There is only one, only one skill a woman like

you and me needs in life, and they don't teach it in school." (Hosseini, 2007, p. 20)

Apart from being a form of marginalization, excluding girls from getting an access to educational facilities can also be considered as a form of cultural imperialism. In countries that apply patriarchal system like in Afghanistan, women do not have equal position to men. Women are put after men or they are inferior to men. The role of women is taking care of domestic sector, while the role of men is in the public sphere. Therefore, men have always been the number one priority. There is perception that women does not need to get an education because their only task is to do domestic work. When girls get older, they end up getting married and raising a family. Thus, the society thinks that it is useless for girls to learn in school.

Nana practices the patriarchal value in which education for girls is not necessary. She says that school does not teach girls on how to be a real woman, since they will deal with domestic matter once they grow up. Nana tells Mariam that the only thing a woman should do is to learn how to endure the suffering that would happen to them. This shows that Nana thinks that going to school will not change the fate of women and stop their suffering. Nana makes Mariam become uneducated like her. Being uneducated is the reason why Mariam experience discriminations in her life. She does not realize that all the things that Jalil and Rasheed do to her are considered as discrimination. Instead, she justifies the oppressive acts and thinks that she deserves it. Her unconsciousness of the

discrimination is caused by her lack of understanding and knowledge about gender equality.

After Mariam is forced to marry with Rasheed, she is discriminated by her husband. Her husband restricts her freedom of movement. He also limits her from her choice of clothing. He wants Mariam to dress modestly by ordering her to cover herself with *burqa*. Therefore, no one other than Rasheed can see her face. He warns her to always obey his orders, or she would be punished. The rules that he gives to Mariam have been adapted to the culture of Pashtun tribes.

“...Where I come from, one wrong look, one improper word, and blood is spilled. Where I come from, a woman’s face is her husband’s business only...” (Hosseini, 2007, p. 75)

Rasheed is a Pashtun. He is one of the Pashtuns who upholds the traditional values of his tribe. Pashtun culture steeped in patriarchal values. Men are the head of the family, or they have an important role in the family (Jamal, 2015, p. 274). Therefore, men are entitled to make rules and it shall be obeyed by the members of his family. The ethical code of the Pashtun tribe is that men are obliged to maintain the honour of the family and also the women’s honour. This responsibility becomes the reason for men to make restrictions on women’s rights. Due to the ethical code, there are Pashtun men who require women to cover themselves with a *burqa*, so that men who are non *mahram* cannot see the woman’s face. They also limit the movements of women by not allowing them to leave the house without a male company. Women are also prohibited from meeting with or talking to non *mahram* men. The men would take revenge against

people who ruin the honour of their family. Pashtuns who still strictly practice this culture live in the rural areas. As for Pashtuns who live in urban areas, in practicing the culture they are not as strict as the Pashtuns in rural areas (Jamal, 2014, p. 23). However, there are Pashtuns who live in urban areas who still strictly apply the cultural values.

Although Rasheed lives in Kabul, which is already an urban area, but he is still practicing the Pashtun cultural values as strict as the Pashtuns who live in rural areas. He orders Mariam to cover herself with a *burqa* when they are going outside. He tells Mariam that he wants to protect her honour, since the rules of his tribe teaches him to do so. The purpose of him ordering her to wear the *burqa* is to prevent Mariam from getting disrespect treatment from others, especially non *mahram* men. He perpetuates the patriarchal system and the Pashtun culture by making rules for Mariam to follow. If what she did is not exactly the same like what he had expected, he would punish or blame her. The way Rasheed restricts her from having a freedom of movement, so her honour will be protected, shows a similarity with patriarchal value which hinders women from developing, so that they will not have equal rights to men. His oppressive acts toward Mariam degrade her rights to live in peace and free from oppression.

Pashtun men prefer to have sons than daughters. The tendency to prefer having a son can be found in the novel entitled *A Thousand Splendid Suns*. Rasheed always wanted to have a son. Every time his wives are pregnant, Rasheed always assumes that the child in the womb of his wives is a boy. He sets up a

name only for a boy. Furthermore, he also buys baby clothes for boys. Rasheed does such things because he is convinced that he will get a son.

“Swelling so quickly,” Rasheed said. “It’s going to be a big boy...” ... It filled her with fear when he spoke like this. (Hosseini, 2007, p. 247)

Seeing from the dialogue and narration above, Rasheed’s tendency to have a son makes Laila afraid of what Rasheed would do if his expectation does not meet the reality. In patriarchal and Pashtun society, having a son is always a blessing than having a daughter. Boys are considered to have higher values than that of girls. When a boy grows up later on, men believe that boys will do good in life. They will have a brighter future than girls. Men want to have a son because boys inherit his father’s name, while girls do not inherit her father’s name.

The dialogue above shows that Rasheed is confident that the unborn child in Laila’s womb is a boy. He believes that he will get a son. However, his expectation does not meet the reality as to what have been feared by Laila. His tendency in wanting to have a son is what made him upset when Laila gave birth to a daughter as their first child. He treats his daughter, Aziza, differently from the time when he finally had a son, Zalmai. This implies that Rasheed does not want to have a daughter.

He’d paid for new clothes, new rattles, new bottles, new diapers, even though they could not afford them and Aziza’s old ones were still serviceable. (Hosseini, 2007, 315)

Aziza’s presence is unwanted for Rasheed. Rasheed openly shows his dislike toward Aziza by not giving her affection at all. He ignores the needs of his daughter. However, when he finally had a son, Rasheed always do and give

something special for his son. He gives his full affection for Zalmai. He always prioritizes the needs and welfare of his son than his daughter. The unfair behavior towards daughters can also be seen when Rasheed had the idea to abandon Aziza in the orphanage, but he did not do the same thing to Zalmai. What Rasheed did to his daughter and his son shows the similarity to the Pashtun culture in which they are always doing a celebration when a baby boy is born, while they are ashamed when a baby girl is born.

Rasheed always restricts Mariam and Laila from going outside alone and wearing clothes they want. The rules that Rasheed made for his wives are similar to the rules made by the Mujahideen, the ruling organization in Kabul before the Taliban. Rasheed has made these rules long before the Mujahideen captured the city. When Laila and Mariam plan to run away from home, they are detained for questioning by the officers when they are already in the bus station.

...Laila had known, would be the first risky part, finding a man suitable to pose with them as a family member. The freedoms and opportunities that women had enjoyed between 1978 and 1992 were a thing of the past now ... (Hosseini, 2007, p. 276-277)

Laila is the one who has a plan to run away from home. When they are already in the bus station, they are trying to find a guy who can pretend as their husband. Laila realizes that the Mujahideen, the extremist organization that takes over Kabul at the time, has created rules which prohibit women from traveling alone without their male relatives. Their plan to run away is failed because the man, to whom they are asking for help, reports them to the officer. They are held in custody because they leave the house without male company.

The rules that Rasheed created used to only apply within his family at first. However, these rules are made official by the Mujahideen right after they colonize the city. The regulation applies not only to Mariam and Laila at the time, but it also applies to all Afghan women who live in Kabul. Afghan women used to have the freedom of movement and choice, but now they are deprived of their rights by the Mujahideen. The rules which are inaugurated by the Mujahideen worsen the act of injustice that happened to Mariam and Laila. Besides being oppressed by her husband, they are also oppressed by the officials. The Mujahideen indirectly contribute with Rasheed in discriminating Laila and Mariam. This makes Laila and Mariam, who are the minorities in the country, become more powerless to stop the form of gender inequalities that continue to happen during their lives.

The rules become increasingly strict when another religious extremist group, Taliban, replaces the Mujahideen position. They create a regime of their own. They forbid women from doing anything at all. They also make punishment that physically hurt anyone who violates the regime. The Taliban will punish them without mercy.

Attention women: You will stay inside your homes at all times ... If you are caught alone on the street, you will be beaten and sent home ... You will cover with burqa when outside. If you do not, you will be severely beaten. (Hosseini, 2007, p. 297)

Taliban creates the regime for both men and women. However, seen from the contents of the regime, the women are the one who are being disadvantaged by the Taliban. The regime restricts them from getting access to public spaces, since they have to stay inside the house all the time. If they want to go outside, that

means they have to be accompanied by male relative. This makes women become dependent on men. After Taliban rules the city, every woman in Kabul is required to wear *burqa*. For Mariam and Laila, they have been ordered by Rasheed to not leave the house alone and to cover themselves when they are outside since before Mujahideen and Taliban came to the city. Just like when the Mujahideen took over Kabul; the regime of the Taliban provides further support for Rasheed in discriminating his wives. The Taliban even make cruel punishment if they break the rules. Even if they may have successfully escaped from Rasheed, they will not be able to escape from the Taliban. This makes them cornered. They cannot do anything to stop the oppression from Rasheed and to claim their rights, because they end up getting more discrimination from the Taliban.

The Taliban also makes a regime that marginalizes women from getting an education and from working. This can be seen in the narration below.

Girls are forbidden from attending school. All schools for girls will be closed immediately. Women are forbidden from working. (Hosseini, 2007, p. 298)

The regime perpetuates the patriarchal values by depriving women of their rights to get an education and to work. In a patriarchal society, there is always a presumption that women do not need to get a higher education. The reason is because the knowledge they have acquired from school will be wasted when they are married and start a family. However, it is only an assumption that comes from people who are unaware of gender justice. There was never any official ban on schooling for girls made by the official. This changed when the Taliban began to

colonize Kabul. The Taliban make that before was just a public perception become a reality that must be faced by girls. Banning girls from getting an education means Taliban inhibit girls from having a progress in their life. This implies that the female characters will always be inferior to the male characters.

The Taliban also prohibits women from working. The meaning of “working” here is a job that requires women to leave the house. The regime has a resemblance to the patriarchal system that puts women in the domestic sector only. Patriarchy teaches women that they do not need to work outside the house. There are men who already work in the public sphere to support his family. The real job for women, according to patriarchal value, is to take care of their family and to do house works. As a result of prohibiting women from working makes women become economically dependent on their husbands. It gives men full power to control their wives.

4.2.1.5 Violence

The last form of oppression is violence. Violence against women is a form of gender-based oppression that resulted in making women suffer physically, sexually and mentally. The violent actions can be done in a public place or within the family. The perpetrators can be strangers, men and women. For physical violence, the purpose for people, especially men, to abuse women physically is to give deterrent effect to women so they will obey men and do not break the rules anymore. As for the verbal and sexual violence, women as the victims will be traumatized or they despise themselves. The forms of violence that can be found

in *A Thousand Splendid Suns* are physical, psychological, verbal and sexual violence.

4.2.1.5.1 Physical Violence

Physical violence is a form of violence that often happens to Mariam after she is married to Rasheed. He commits physical violence toward Mariam when he thinks that his wife does not follow his rules. He believes that Mariam deserves to be punished. The physical violence causes physical injuries to her.

He shoved two fingers into her mouth and pried it open, then forced the cold, hard pebbles into it ... Mariam chewed. Something in the back of her mouth cracked. (Hosseini, 2007, p. 110)

Rasheed forces Mariam to chew pebbles when he thinks that the rice that she had cooked for him does not taste good. He says that the rice is as hard as pebbles, even though it is impossible that the rice can be that hard. He forces Mariam to chew the pebbles until her teeth crack and her mouth bleeds. The real reason behind him physically abusing her is that she cannot give offspring for Rasheed. He becomes more violent to Mariam every time their efforts in order to have a child always failed. Thus, everything that Mariam has done is always wrong in his eyes and he will find another excuse to vent his anger at her. Bad food is one of the excuses for him to torture her.

There is a moment where both Mariam and Laila are physically assaulted by Rasheed at the same time. When they failed to run away from home, Rasheed punishes them once they got back home. He mercilessly hurts them.

Then she was being dragged by the hair ... Hair was ripped from Laila's scalp, and her eyes watered with pain ... She howled with pain as he slammed the door shut. (Hosseini, 2007, p. 286)

Rasheed tortures Laila first. Laila is usually able to fight back when Rasheed tortures her, but this time she cannot save herself from his violent acts. After he is finished with Laila, he starts abusing Mariam.

Downstairs, the beating began ... There was no cursing, no screaming ... only the systematic business of beating and being beaten... (Hosseini, 2007, p. 286-287)

As for Mariam, she never fought back when Rasheed physically abused her. She just accepts it when Rasheed punishes her. The way Rasheed mercilessly hurt Mariam and Laila shows that he does practice the Pashtun cultural values. In Pashtun cultural value, men will take revenge against anyone who ruins his reputation. Rasheed sees punishment as a form of revenge. Laila and Mariam do not respect him as their husband, because they do not obey the rules he has made. They are considered to have tainted his reputation as a man by running away from home. Therefore, Rasheed is entitled to take revenge on his wives for it. This also shows that men are powerful to control their family to do as they wish. They would even use violence if things do not go as he planned.

Laila is not only physically abused by her husband. She also experiences physical violence that is done by stranger. In this case, the stranger is a Talib soldier. The soldier abuses her when she tries to visit the orphanage alone without Rasheed. This shows that violence can happen inside and outside the home and anyone can abuse women.

Other times, she met with assortments of wooden clubs, fresh tree branches, short whips, slaps, often fists. (Hosseini, 2007, p. 343)

The sentence above indicates that the Taliban is really serious in giving punishment to those who violate the rules. The punishment is not just a mere threat. The Taliban regime contributes with Rasheed's rules to create oppression that makes his wives cannot do anything but to obey with both rules. The Taliban regime gives more power for Rasheed to oppress his wives for his own benefits. Laila successfully escaped from Rasheed, but she cannot escape from the Taliban. The purpose of the Taliban soldier to physically abuse her is to give deterrent effect to Laila so she will obey both rules and do not violate it anymore.

The disclosure of Rasheed's lie is what caused the big quarrel between Rasheed, Laila and also Mariam to happen.

He was still on top of Laila, his eyes wide and crazy, his hands wrapped around her neck. Laila's face was turning blue now, and her eyes had rolled back. (Hosseini, 2007, p. 373)

Rasheed is furious when he finds out that Laila let Tariq to enter the house and Mariam helps her by bringing Zalmai to his room. He cannot control his rage any longer. He punishes her by hitting her with a belt. He tortures her harder when she tries to fight back. There is a moment when Rasheed is getting angrier that he is going to kill Laila by choking her neck. This shows that Rasheed dislikes Laila's act that allow a non mahram man to enter their house. In Pashtun culture, women are not allowed to meet or speak to a man other than their male relatives. Men, who are non mahram to women, are also forbidden to enter the house if there is only a woman in the house. The purpose of doing these is to protect

women's honour. Men are ashamed if their family member breaks the rules. Rasheed is angry because Laila has violated the most important rules for Rasheed, which is "a woman's face is her husband's business only". Rasheed thinks that Laila disgraces her honour as a woman and also the family honour. Rasheed had warned his wives to protect their honor. He also reminds them the possible consequences if they break the rules. However, Laila eventually broke the rule. Hence, Rasheed thinks that Laila deserves to be tortured without mercy. It does not matter that Laila is his wife and torturing a woman also means disrespecting women's honour, a violation is still a violation. Rasheed would not indiscriminately choose who he can and cannot punish. If his wife violates the rules, then he will punish her.

4.2.1.5.2 Psychological Violence

Every time Mariam cooks for him, the taste of the food never pleases him. Rasheed always insults and blames Mariam when he eats the food that she has cooked. His insults hurt her feelings. This resulted in her always looking down on herself. If his insults have influenced Mariam to think differently of herself, that means his verbal abuse is considered as psychological violence too.

Rasheed's faultfinding left her stricken in the kitchen with self-doubt.
(Hosseini, 2007, p. 107)

His insults make her despise herself. She thinks that she cannot do anything right for Rasheed. The verbal abuse that Rasheed does to Mariam also gives her a feeling of fear that she will make more mistakes in the future.

The next female character that experiences violence in the novel is Laila. Laila rarely experiences discrimination when she is a child. Her parents love her. Her birth even gives a feeling of joy to her family. However, there are moments where her mother mentally abandoned Laila, because Fariba, her mother, is grieving over her sons who are sent to the battlefield, as she grows older.

... leaving Laila with dueling emotions ... stung that she was not the reason. She would never leave her mark on Mammy's heart the way her brothers had ... (Hosseini, 2007, p. 153)

When Laila asks her mother to stay alive after her brothers are dead, her mother says that she would stay alive. She says she would not end her life. However, the reason for her to stay alive is not because Laila is her only child now. Her mother wants to stay alive for Laila's brothers. It makes Laila sad when she heard her mother's reason to survive.

In a patriarchal society, parents are proud of their son. The son becomes parents' favourite child. Parents give all their affection and attention to their son. This led to the assumption that girls cannot get equal affection from their parents. Seeing from the feelings of grief her mother had for Laila's brothers, it makes Laila think that her mother favored Laila's brothers over her. It makes her feel unwanted and unloved by her mother, even though it is not true at all. Her mother does love her too.

The form of psychological violence Rasheed does to Laila is by lying to her that Tariq had died. He orders a man to come to his house to tell Laila that he

is acquaintance with Tariq in a hospital before Tariq's death. The way Rasheed lied to Laila causes her to have a miserable life, since she has to marry Rasheed.

“You duped me. You lied to me,” Laila said ... “. . . You knew I would leave if I thought he was alive.” (Hosseini, 2007, p. 362)

One day, a man visits their house. The man turns out to be Tariq, Laila's lover whom she thought that has died. When she finally met Tariq again, she realized that all this time Rasheed had tricked her into believing that Tariq is dead. He brings a man, who she did not know before, to his house so he can create a lie about Tariq's death. He knew that Laila would not have other choices but to marry him, if she thinks that Tariq has died. The plan succeeded. Rasheed crushes her hopes and dreams to reunite with the love of her life. Believing that Tariq has died, she then decided to marry with an old man who turns out to be a violent and misogynist man, if she wants to stay alive for herself and the child in her womb.

4.2.1.5.3 Verbal Violence

After Nana got pregnant, Jalil escapes from his responsibility of what he had done to her. He does not want to admit that it was him who made the mistake. Instead, he accuses her for forcing him to do it.

“You know what he told his wives by way of defense? That I forced myself on him...” (Hosseini, 2007, p. 6-7)

The way Jalil accuses Nana that she has seduced him is considered as a verbal violence. This is because Jalil blames the victim, when it was actually him who raped her. When men blame the victim for something that he has done, it shows that they do not want to be responsible for their mistake and they want to

get away from the consequences. This resulted in women to be blamed for the thing they did not do. They are not only blamed by the rapists, but they will also be blamed by the society if they find out about it. Nana then teaches Mariam that no matter what happens women are always blamed. This can be seen from the dialogue below.

“...Like a compass needle that points north, a man’s accusing finger always finds a woman...” (Hosseini, 2007, p. 7)

In patriarchal society, women are blamed even when they do not do anything wrong. Meanwhile the ones who discriminate them get away from it. The victim is always to blame because there is perception that keeping man's reputation is important. Men have to maintain their reputation and they would not let anyone taint his good name. When they have committed crimes, the only thing for them to maintain his good name is to blame the victim. Therefore, the victims are disadvantaged by the perpetrator's irresponsibility. They must bear the shame and insults directed at them.

Mariam is verbally abused by her husband. Rasheed hurts her feelings when he starts insulting Mariam.

Rasheed’s faultfinding left her stricken in the kitchen with self-doubt.
(Hosseini, 2007, p. 107)

Rasheed always dissatisfied with Mariam's hard work. He never feels grateful to Mariam, who has obeyed his orders and has given him everything he needed in daily life. He always tries to find any fault from Mariam so he can insult or punish her. From this narration, it can also be implied that Nana's warning

about men who are always blaming women is correct. This also happens to Mariam. It is always women who are wrong, while men are always right. Rasheed always blames and insults her when he thinks that the dish that Mariam had cooked for him does not taste good. However, he never told her what the mistake is for her to fix it later on.

4.2.1.5.4 Sexual Violence

Nana is sexually assaulted when she is working as a housekeeper in Jalil's house. The perpetrator is her boss, Jalil. This becomes the reason why Nana experiences other forms of oppression from Jalil and his wives.

*Nana had been one of the housekeepers. **Until her belly began to swell** ...*
(Hosseini, 2007, p. 6)

From the phrase "Until her belly began to swell", it can be implied that Jalil rapes Nana and she gets pregnant because of it. This is made clear when Nana said that rather than taking responsibility, the thing Jalil did instead is accusing Nana that she has seduced him. The rape case occurs not because the women had been seducing men. If men can withstand their sexual desire, therefore rape can be avoided. In the case of Nana, it cannot be ascertained what causes Jalil to rape her. One of the reasons why men rape women is because men want to ensure that they have power over women. Men rape women not because they want to satisfy their sexual desire. They do it to make sure that they are superior to women if men managed to dominate them sexually (Curry, 2014). Jalil may rape Nana because he has a higher status than her. Therefore, he wants to show his power over women by dominating her sexually. Nana is only a

housekeeper in his house, and it makes her incapable to resist Jalil when he wants to do something to her.

Mariam is the next female character who also experiences sexual assault done by men. After Rasheed marries with Mariam, he rapes her. Mariam is not ready to have sex with Rasheed yet. However, Rasheed forces her to have sex with him by telling her that sexual intercourse is the thing that women and men must do once they are married.

“I can’t,” she croaked...His hand was on her right breast now, squeezing it hard...He rolled on top of her, wriggled and shifted, and she let out a whimper. Mariam closed her eyes, gritted her teeth. (Hosseini, 2007, p. 82)

The type of sexual violence that happens to Mariam is marital rape. Marital rape is an act of sexual violence committed by a husband to his wife or vice versa by forcing their partner to have sexual intercourse with them by forcibly inserting their genitals or other body parts to their partner's. The sexual intercourse is done without the consent of their partner. Unfortunately, there are people who think that women are not raped by her husband, because sexual intercourse between the married couple is mandatory. This perception makes marital rape has gone unnoticed. Society tells women that every sexual intercourse that is done between the married couple is considered as legal. Satisfying the sexual needs of their husbands is one of their tasks as a good wife. Women are taught to be available every time their husbands want to have sex with them. No matter if they are in a condition that is impossible for them to have sexual intercourse, they must still serve the husband. Furthermore, men are

stronger than women. They can impose their will to have sexual intercourse as they wish because women are incapable to reject the sexual needs of their husbands.

The sexual intercourse that happens between Rasheed and Mariam after they are married is considered as marital rape. Rasheed forces his sexual desire on her, even though Mariam has rejected to have sex with him. He does not stop his action even after she has said no. This shows that he has full control over her sexuality. Whenever Rasheed wants to have sex with her, he will do it without asking Mariam for her consent. The way Rasheed forces her to have sex with him made Mariam powerless. She does not want to have sex with Rasheed, because she is not ready. However, she does not have the power to stop Rasheed from doing it. Moreover, his orders and demands that must be obeyed made Mariam cannot do anything to stop him. If she refuses when Rasheed tried to have sexual intercourse with her, then Mariam will be considered to have violated his rules and she is not doing her duty as a good wife.

Laila, who had a much better life than Mariam when she was a child, ends up having the same fate as Mariam's. Her life changed completely after Laila is married to Rasheed. She also suffers from sexual violence done by Rasheed. He forces his sexual desire on Laila. When Laila rejects to have sex, Rasheed becomes angry and blames Mariam for it.

“Her denying me. You’re teaching her to.” ... She did succeed in slowing Rasheed’s progress toward Mariam ... “...You win. Don’t do this. Please, Rasheed, no beating! ...” (Hosseini, 2007, p. 255)

Laila has not served the sexual needs of her husband since she gave birth to Aziza, which, according to Rasheed, has been like this for more than one month. Rashid grew angry for the fact that Laila gives more attention to her daughter than to him. Feeling frustrated because Laila always refused to have sex with him, Rasheed starts venting his anger at Mariam, who is innocent and had nothing to do with their problem. It makes Laila had no other choice but to serve his sexual desire. This is considered as marital rape. The sexual intercourse happens because of coercion. Rasheed uses the third person, Mariam, to force Laila until she wants to have sex with him. Laila is forced to have sex with Rasheed, because she wants to save Mariam from his anger and violent act.

CHAPTER V

CONCLUSION

5.1 Conclusion

From the analysis of the five forms of oppression, the double oppression that happens to the major female characters revealed in the novel entitled *A Thousand Splendid Suns* can be seen when the Taliban created a regime that restricts women from their freedom of movement and choice. The female characters that experience double oppression are only Mariam and Laila. Meanwhile, Nana and Aziza only suffer from oppression caused by the patriarchal system. Rasheed's oppressive act toward his wives, Mariam and Laila, represents the gender discrimination caused by the patriarchal system. As for the form of oppression that is done by the extremist group, it represents the Taliban culture. Between patriarchal system and the Taliban culture, there is similar pattern in oppressing women. It has the same purpose, which is to not make women compete men. Taliban use their power by creating regime that degrades women's rights. Rasheed has made the same rules like the Taliban regime since before the extremist group become the colonizer in Kabul. After the Taliban made the regime, Mariam and Laila are not only discriminated by their husband. They are also discriminated by the Taliban. If they violate the rules, it is not only Rasheed who would punish them. The Taliban would punish them too using their version of Sharia law. However, the double oppression does not affect Mariam's life when

the regime was made. This is because Mariam has been very obedience to Rasheed's orders. Unlike Laila, she never got to experience of being punished by the Taliban soldier.

5.2 Suggestion

The readers are hoped to read this study critically by observing if there are gender biases that may found in the study given the fact that the writer's identity is female. The position of the writer as a woman may affect the writer to read and analyze the identified data subjectively.

This study is limited to the forms of oppression that happens to the female characters in *A Thousand Splendid Suns*. Thus, for further research is expected to analyze other topics that can be found in this novel, such as the resistance of the female characters against the discrimination that befell them.

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**IDENTIFICATION TABLE OF FORMS OF OPPRESSION AGAINST FEMALE CHARACTERS FOUND IN A
*THOUSAND SPLENDID SUNS***

No.	Narrations	Forms of Oppression (based on Iris Young's Five Faces of Oppression)				Interpretation
		Marginaliza tion	Exploitation	Powerless- ness	Cultural Imperialism	
1.	Nana had been one of the housekeepers. (p. 6)	✓	-	-	-	The word “housekeeper” indicates a job that is usually for uneducated women. Nana can only work as a housekeeper because she is does not have any professional skills. This also shows the form of marginalization in the workplace, in which the job that women can get still relates with the gender stereotype

						attached to them.
2.	<p>Jalil didn't have the <i>dil</i> either, Nana said, to do the honorable thing ... The next day, he had made her gather her few things from the servants' quarters, where she'd been living, and sent her off. (p. 7)</p>	✓	-	-	-	<p>Jalil is a coward. He escapes from his responsibility after he raped Nana. He fires and expels Nana when she got pregnant. His action in firing Nana and exiling her to a remote village shows that he marginalizes Nana until she becomes impoverished and he did it for his benefits.</p>
3.	<p>"And so, your father built us this rathole." (p. 9)</p>	✓	-	-	-	<p>The word "rathole" refers to the small shack called <i>kolba</i> that Jalil have built for Nana. Jalil built the <i>kolba</i> to show Nana that he is not completely being irresponsible. However, <i>kolba</i> does not even worthy to be called a decent place to</p>

						stay, since it is too small.
4.	<p>She said that Jalil hadn't bothered to summon a doctor, or even a midwife...She lay all alone on the <i>kolba</i>'s floor, a knife by her side, sweat drenching her body. (p. 11)</p>	✓	-	-	-	<p>Jalil does not provide a health care for Nana when it is time for her to give birth. Since Nana is not even his wife, he thinks that it is not important for him to bring a doctor or midwife to help Nana give birth.</p>
5.	<p>"What's the sense schooling a girl like you? ... you'll learn nothing of value in those schools. There is only one, only one skill a woman like you and me needs in life, and they don't teach it in school." (p. 20)</p>	✓	-	-	✓	<p>Nana refuses to send Mariam to school. She tells her daughter that it is not important for girls to go to school. School, according to Nana, does not teach girls the real thing, such as what they should do when they grow up and being punished and blamed for the things they did</p>

						not do.
6.	<p>“...Women like us. We endure. It’s all we have...” (p. 20)</p>	-	-	✓	-	<p>Nana believes that to be a woman means to be ready to accept discrimination that happens to them. They should just accept it, because women are not meant to fight back when men oppressed them.</p>
7.	<p>“...What are you, fifteen? That’s a good, solid marrying age for a girl.” There was enthusiastic nodding at this. (p. 51)</p>	-	-	✓	-	<p>Jalil’s wives make a decision to marry Mariam with a man, who is way older than her, when she is still fifteen and not old enough to be married. They want to marry her not because they want Mariam to have a better life, but it is because they do not want to accept Mariam as a part of their family.</p>

8.	<p>“Tell them. Tell them you won’t let them do this.”</p> <p>“Actually, your father has already given Rasheed his answer,” Afsoon said. (p. 53)</p>	✓	-	-	-	<p>This shows a form of marginalization where Mariam is not allowed to give opinion that can cancel the plan.</p>
9.	<p>“...The nikka will be tomorrow morning, and then there is a bus leaving for Kabul at noon.” (p. 53)</p>	-	-	✓	-	<p>The plan has been set and Mariam has to accept it. This shows how powerless girls and women are in stopping people from controlling their life.</p>
10.	<p>“...Where I come from, one wrong look, one improper word, and blood is spilled. Where I come from, a woman’s face is her husband’s business only...”</p> <p>... Mariam nodded. (p. 75-76)</p>	-	-	✓	✓	<p>Rasheed practices the cultural value of his tribe in the family. Mariam must obey his rules or else she would be punished. Mariam has been taught to be submissive. Therefore, she accepts Rasheed orders, although it disadvantages her.</p>

11.	<p>“We need to legitimize this situation,” he said now ...</p> <p>“I... I don’t want this,”</p> <p>Mariam said, numb with contempt and helplessness.</p> <p>“It’s not your decision. It’s hers and mine.” (p. 228)</p>	-	-	✓	-	<p>Mariam is powerless when Rasheed decides to marry again. Since Rasheed is the head of the family and he is entitled to make every decision, this means she has to always agree with his decision.</p>
12.	<p>“All I ask in return, well, it is a simple thing. I ask that you avoid leaving this house without my company ... Oh, I also ask that when we are out together, that you wear a burqa.” (p. 236)</p>	✓	-	-	-	<p>Rasheed marginalizes Laila by forbidding her to leave the house without him and she cannot participate in social activities because of it. He also limits the way she dresses.</p>
13.	<p>“Swelling so quickly,” Rasheed said. “It’s going to be a big boy...” ... It filled her with fear when he spoke</p>	-	-	-	✓	<p>In patriarchal society, parents prefer to have sons. They believe that when their son grows up, he would make his</p>

	like this. (p. 247)					parents proud. They have important role not like girls and women. So, when Laila is pregnant, Rasheed always refers the unborn child as a boy. He believes that he is going to have a son, even though he does not know the sex of the unborn child yet.
14.	<p>This, Laila had known, would be the first risky part, finding a man suitable to pose with them as a family member.</p> <p>The freedoms and opportunities that women had enjoyed between 1978 and 1992 were a thing of the past now... (p. 276-277)</p>	-	-	-	✓	<p>The narration implies that Mujahideen, the extremist group that colonize Kabul at the time, applies their rules to the citizens and they should obey the rule. However, the rules are giving disadvantages for women, since they cannot have a freedom of movement and they have to be dependent</p>

						on men every time.
15.	<p>“I’m sorry, Laila jo. I am not smart like you. He asked so many questions, I didn’t know the answers. I’m sorry.” (p. 285)</p>	✓	-	-	-	<p>All these years, Mariam suffers from discrimination because she is not aware of her rights. Her status as <i>harami</i> and her lack of knowledge make her have low self-esteem. She always looks down on herself and it makes her cannot stand up for herself to stop the discrimination.</p>
16.	<p>Attention women: You will stay inside your homes at all times ... If you are caught alone on the street, you will be beaten and sent home ...You will cover with burqa when outside. If you do not, you will be severely beaten.</p>	-	-	-	✓	<p>This is the regime that Taliban made after they successfully replaced Mujahideen in colonizing Kabul. It can be seen that the regime degrades women’s rights. Just like the patriarchal oppression, Taliban deprives women of their</p>

	(p. 297)					freedom of movement. This regime helps men to have full control over their family.
17.	Girls are forbidden from attending school. All schools for girls will be closed immediately. Women are forbidden from working. (p. 298)	-	-	-	✓	The way Taliban forbids girls and women to get education and to work shows that they have the same purpose like the patriarchal system, which is to hinder women from progressing. By forbidding them from going to school and work, it means women would never compete with men. Women would never have equal position to men.
18.	“This hospital no longer treats women,” the guard barked ... “But this is a women’s	✓	-	-	-	Taliban even marginalize women from getting an adequate health care. The general hospitals that have

	hospital!” ... “Not anymore,” the Talib said. (p. 305)					good services are changed to hospitals for men.
19.	“Go to Rabia Balkhi,” the guard said ... They had no clean water, she said, no oxygen, no medications, no electricity ... “That’s where you go,” the guard said. (p. 306)	✓	-	-	-	As for women, there is only one hospital for women. However the women’s hospital is not in good condition. The facilities are very limited.
20.	The doctor took a breath, then told Laila that the hospital had no anesthetic ... “Then cut me open,” Laila said. (p. 311)	✓	-	-	-	The Taliban made a hospital for women, but they do not provide medical equipment and medicines to the hospital. They do not provide funds. All the money and equipment will be given to men’s hospital instead. This shows that Taliban does not care about

						the welfare of the women citizens. They did it to give benefits to men.
21.	He'd paid for new clothes, new rattles, new bottles, new diapers, even though they could not afford them and Aziza's old ones were still serviceable. (p. 315)	-	-	-	✓	This sentence supports the previous sentence that explains about parents who choose their sons over their daughters. When it comes to their sons, they will give anything to make them happy. This is what Rasheed do. Rasheed would do and give anything for his son, but he does not do the same to his daughter, Aziza.
22.	"I'm ashamed," Laila croaked ... "What kind of mother abandons her own child?" (p. 340)	✓	-	-	-	The dialogues indicate that Aziza suffers from marginalization done by her father. Rasheed expels her

						from his house and sends her to an orphanage. Her mother does not want to do it, but she does not have other choices but to agree with Rasheed's idea.
23.	What harmful thing had she willfully done to this man to warrant his malice, his continual assaults ... Had she not looked after him when he was ill? Fed him, and his friends, cleaned up after him dutifully? Had she not given this man her youth? (p. 372)	-	✓	-	-	Mariam is exploited by her husband. She provides him everything that he needs, but he does not give anything nice back to her. He exploits her for his benefits, without caring about her well-being.

**IDENTIFICATION TABLE OF VIOLENCE AGAINST FEMALE CHARACTERS FOUND IN A *THOUSAND SPLENDID*
*SUNS***

No.	Narrations	Violence				Interpretations
		Physical	Psychological	Verbal	Sexual	
1.	Nana had been one of the housekeepers. Until her belly began to swell ... “You know what he told his wives by way of defense? That I forced myself on him...” (p. 6-7)	-	-	✓	✓	Jalil raped Nana, but then he blames her that she has seduced him into doing that. This shows that when women experience unfortunate accident, such as being raped by a man, people would blame the victim, instead of asking the perpetrator why they do it. Blaming the victim helps the perpetrator to get away from his crime.

2.	<p>“...Like a compass needle that points north, a man’s accusing finger always finds a woman...” (p. 7)</p>	-	-	✓	-	<p>This dialogue supports the previous narration where women are always blamed and considered guilty for things they did not do.</p>
3.	<p>“I can’t,” she croaked...His hand was on her right breast now, squeezing it hard...He rolled on top of her, wriggled and shifted, and she let out a whimper. Mariam closed her eyes, gritted her teeth. (p. 82)</p>	-	-	-	✓	<p>Mariam suffers from sexual violence, which is marital rape. Marital rape is a rape that happens between married couples. Sexual intercourse between them is considered rape if there is no consent from their partner to have sex.</p>
4.	<p>Rasheed’s faultfinding left her stricken in the kitchen with self-doubt. (p. 107)</p>	-	✓	✓	-	<p>This sentence also supports the narrations that explain about women who are always blamed. Rasheed sometimes insults and blames Mariam without obvious reasons. His insults then made</p>

						her insecure and despise herself.
5.	<p>He shoved two fingers into her mouth and pried it open, then forced the cold, hard pebbles into it ... Mariam chewed. Something in the back of her mouth cracked. (p. 110)</p>	✓	-	-	-	<p>The narration shows that men, who are the head of the family, would punish their wives when what she did does not go as they want. Sometimes, they punish their wives for trivial reasons only to vent their anger that may have nothing to do with the reason. The way men punish women shows that men want to claim their power in the family, so women should always obey them.</p>
6.	<p>...leaving Laila with dueling emotions...stung that <i>she</i> was not the reason. <i>She</i> would never leave her mark on Mammy's heart the way her brothers</p>	-	✓	-	-	<p>Laila feels mentally abandoned by her mother, because her mother is always grieving over Laila's brothers and she never gives enough affection for Laila.</p>

	had... (p. 153)					It makes her feel unwanted by her mother since it seems like her mother only loves her sons, not Laila.
7.	<p>“Her denying me. You’re teaching her to.” ... She did succeed in slowing Rasheed’s progress toward Mariam ...</p> <p>“...You win. Don’t do this. Please, Rasheed, no beating! ...”</p> <p>(p. 255)</p>	-	-	-	✓	Marital rape also happens to Laila. She is forced to agree to serve her husband’s sexual needs, or else the innocent person, Mariam, who has nothing to do with their problem, would get hurt.
8.	<p>Then she was being dragged by the hair ... Hair was ripped from Laila’s scalp, and her eyes watered with pain ... She howled with pain as he slammed the door shut. (p. 286)</p>	✓	-	-	-	This shows that women would be punished by their husband if they do not obey or they violate the rules that their husbands have made for them to follow.
9.	<p>Downstairs, the beating began ...</p> <p>There was no cursing, no</p>	✓	-	-	-	These phrases support the previous narrations that men are

	screaming ... only the systematic business of beating and being beaten... (p. 286-287)					entitled to punish their wives for not obeying their rules.
10.	Other times, she met with assortments of wooden clubs, fresh tree branches, short whips, slaps, often fists. (p. 343)	✓	-	-	-	Laila goes through physical violence done by the Taliban soldier, because she violates the Taliban rules. The Taliban regime helps Rasheed's rules in punishing Laila when she does not obey her husband's orders for not leaving the house without him. Rasheed does not need to punish her, because the Taliban soldiers would do it for him.
11.	"You duped me. You lied to me," Laila said ... " . . . You knew I would leave if I thought he was alive." (p. 362)	-	✓	-	-	If men want something from women and there is something else in the way that could thwart their plan, then men would

						<p>manipulate or trick the women to make their plan a success. It makes women become vulnerable and have no other option but to unwillingly agree to do what men want.</p>
12.	<p>He was still on top of Laila, his eyes wide and crazy, his hands wrapped around her neck.</p> <p>Laila's face was turning blue now, and her eyes had rolled back.</p>	✓	-	-	-	<p>Once women are married to men, it makes men think that their wives are his property and they would not allow their wives to show themselves to other men. The sentence indicates that men would mercilessly punish their wives who do not protect their honour.</p>